THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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UPON CHRIST'S PASSION, COMMONLY CALLED
GOOD FRIDAY.

Speeding unto the garden, we see there
Our dear Lord, turn'd all agony and fear;
A sad transfiguration! opposite
To that of cheerful Tabor's glorious light.
But what strange fountains in this garden run
Of sweat, of tears, of blood stream'd all in one?
O may that threefold juice of His press'd soul
Purge sloth, melt hardness—cleansing what is foul.
But see an armed crew as 'gainst a thief
To seize Him comes; and who commands in chief
But e'en his own dear Judas—heightening this
With the dissembled badge of love, a kiss!
Of treacherous designs there 's none to those
Of our own house! Take heed of bosom foes!
Yet Christ accosts his danger, scorns to fly,
Amazeth them with answering—"Tis I:—
And, if his veiled presence strike to ground,
How shall his open glory such confound.

So fatal are elections popular,
That oft to Christ Barabbas they prefer:
He that had kill'd the living must be spared,
But He that raised the dead no mercy shared.
Nor is their rage so kind as soon to ease
Him of a burthenous life: themselves they please
With varying his reproach and lingering smart,
As they would crucify him in every part,
Right Samson's antitype, in throngel court
Brought forth to exercise their wits and sport,
They blindfold Him that unto all gives light.

* * * * * * * * * * *

On still proceeds insatiable scorn
Which woundeth more than either scourge or thorn:
Him next with robes of mockery they dress,
That best his candor, and their guilt express;
And such a burden to his shoulders tied,
That he 's with sin, weight, cross, thrice crucified.
Another 's forced to help, but happy he
That freely bears, O Christ! the cross for thee.

Hard hearted nails that bore each hand and foot,—
But what! Chide *you?* Alas! you 're driven to 't.
Ah! flinty Jew! that still remorseless stands!—
But why rate *you?* Our sins did arm your hands.
How justly may our Litany run thus:—
Lord! by thine unknown griefs deliver us.
Then with his friends let us not only mourn,
But bury him, like Joseph, in our urn,
In our own tomb, that is, our heart of stone;
(He 'll make it *new*, and then the fittest one;)
While prayer doth watch, and faith impress the soul,
That nothing of this world Him thence may steal.

Ed. Sparke, D.D. 1652.

PSALMODY.

"There let the pealing organ blow
To the full-voiced choir below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes."

From the Euterpeiad.

ON CHURCH MUSIC.

Continued from page 224.

"Their pious sires a better lesson taught."—Hor.

Mr. Editor,—I trust that the following remarks will not convey the idea that I am destitute of reverence for persons who are appointed to minister in holy things; far be it from me to reproach the clergy with a neglect of their duty; but it is, nevertheless, a melancholy fact, that their conduct sometimes greatly adds to the abuse of sacred music. This abuse consists chiefly in their banishing every allusion to singing from the pulpit; in their neglect of joining in so devotional an exercise; and in their injudicious selection of hymns and psalms. Every one who reads his Bible attentively, finds that there are apostolic precepts and inspired directions on these topics, and that the art of sacred music challenges our regard with divine authority.

The clergy are called to occupy the first place in the sanctuary, to superintend its worship, and to prepare their congregations for that most glorious worship which engages the armies of cherubim and seraphim in the courts of heaven.

But how few pastors are to be found, who urge upon their people the duty of singing to the praise of God! Indeed, the generality of clergymen give no care whatever to promote the proper exercise of sacred music in their churches. Themselves indifferent about the public singing, their congregations become naturally infected with the same feeling; and thus it happens that the general performance of church music is frequently of so low a character, as to be offensive to persons of refinement and cultivated taste.

How will the conduct of our clergy compare on this subject with the ministers of old? Moses exhorted the children of Israel to "sing unto the Lord." David called upon the great congregation "to make a joyful noise unto God," and to "praise the Lord: for it is good to sing praises unto our God." Solomon himself sang a song of songs. Isaiah commanded them to "break forth into joy, to sing together." Jeremiah exhorted them to "sing unto the Lord, and to praise the Lord, for he hath delivered the soul of the poor." Another of the prophets says, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart," &c.; and the ministers of the new dispensation not only advise their followers "to speak to one another in psalms, and hymns, and spiritual songs," but they also give especial direction about the manner in which it is to be done, "with the spirit and the understanding also." Our clergymen cannot be in want of proper texts for such considerations; the Scriptures abound with them; and why should they not form the topic of a discourse, as well as the recommendation of other Christian duties?

The second manner in which ministers abuse sacred music is in their not joining in the performance of hymns or psalms. This arises chiefly from their incapability; they leave, most generally, the culture of the voice to accidental influence; they think that their theological studies do not permit them to investigate the philosophy of music, and thus they remain unconscious of its merits as an art. But it is an indisputable fact, that most of the great divines, in the early ages of Christianity, were thoroughly acquainted with the principles of music as far as they were known at that time. I will only mention St. Chrysostom, St. Augustine, St. Ambrose, St. Gregory, and Origen, whose piety and learning received additional lustre from their musical knowledge. Luther, the first who shook the papal throne, honored music so much as to place it above all arts and sciences except theology, as that and religion alone are able to sooth and tranquillize the mind. He says, in one of his epistles, "I verily think, and am not ashamed to say, that next to divinity, no art is comparable to music. It is a gift of God, and nearly allied to theology. I would not for a great deal be destitute of the small skill in music which I have. I am glad," adds he, "that God has bereaved the country clowns of such a great gift of comfort, as that they neither hear nor regard music." Indeed, nothing can be more injurious to the devotional singing of a congregation, than to have a pastor who is incapable to join with them. I have been frequently surprised, after hearing the clergyman say, "Let us sing to the praise of God," to see him comfortably sit down again, and not open his mouth; and in those churches where it is the custom to have pulpits large enough for several persons, it is no uncommon thing to see the worthy gentlemen in busy conversation while the people are singing. Does not their conduct say, "*You* may sing to the praise of God, I myself never studied music; I have a voice to pray and to preach, but no voice to sing; while you sing praises to God, I will look over my sermon, look for my text, or sit still and inhale myself some of that delightful incense which you are offering up to the King of heaven."

It is difficult to understand why clergymen should not study vocal music at least; the sons of God shouted for joy, to celebrate the glorious work of creation; angels sang glory to God in the highest, to celebrate the birth of our Saviour; and from the book of Revelation, we are led to believe that vocal music constitutes a material part in the worship above.

"——————— they introduce
Their sacred song, and waken raptures high:
No voice exempt: no voice but well could join
Melodious part: such concord is in heaven!"

And though some divines suppose that angels do not literally sing, and that song is only a type of the worship before the throne, I would ask why this type should be so little regarded, as it is in fact the only image which represents heavenly adoration.

There are, of course, many exceptions from this class of clergymen now described, and I myself have the gratification to attend the ministrations of a pastor, whose voice is always attuned to the song of praise, and who is a worthy example to his congregation in this, as in every other duty that our holy religion enjoins. But the numbers of those who are silent when the praises of God are sung, have still a most lamentable majority.

Another abuse of sacred music by clergymen, consists in their imprudent selection of hymns and psalms; and it is a fact, that none are guilty of this error but such as have never cultivated a voice, an ear, and a taste for music. They care so very little about the singing, that they treat it generally as some customary routine of exercise for the congregation. Almost any psalm or hymn answers for that purpose; and without consulting whether the words bear some affinity to the sermon, they give out the usual number of verses to be sung. Thus it frequently happens that the people,

"With one consent,
To God their cheerful voices raise,"

and immediately after these exhilarating strains of praise, the clergyman reads perhaps a text like the following: "Look upon mine affliction and my pain, and forgive all my sins." On such occasions the object of sacred music is totally lost; because, instead of preparing the minds of the congregation for the consideration of the foregoing topic, they have been led further from it by the sentiments expressed in the hymn or psalm.

Some ministers are indeed more particular, and give out the verses of the same psalm from which their text is taken; thus it sometimes occurs that the people sing

"The holy God has spoke, and I,
O'erjoy'd, on his firm word rely:
To thee in portions I 'll divide
Fair Sichem's vale, Samaria's pride;
To Sichem, Succoth next I 'll join,
And measure out her vale by line.
Manasseh, Gilead, both subscribe
To my commands, with Ephraim's tribe;
Ephraim by arms supports my cause,
And Judah by religious laws.
Moab my slave and drudge shall be,
Nor Edom from my yoke get free," &c.

Where is praise or edification to be found in these lines? and yet it frequently occurs that words of this description are imbodied in our psalms. Should not clergymen, therefore, be more careful in their selections?

Sacred music is designed for nobler purposes than merely to please the ear. She is intended to inspire us with sentiments of devotion: but unaided by good poetry, her spell is partly broken, and the bright wreath of her fame droops and withers.

The foregoing are only some of the principal abuses of church music by clergymen; but even these are sufficiently hurtful to demand reformation, and to induce the reverend gentlemen to direct to the subject their especial attention.

Germanicus.

BIOGRAPHICAL.

An obituary notice of the late Dr. Pendleton, appeared in our columns immediately upon his decease. The biographical sketch which we now present to our readers, is from a "Eulogy delivered by appointment of the New-York Medical Society, on the 9th February last, by Gunning S. Bedford, M. D."

DR. JAMES MURISON PENDLETON,

Was born in the city of New-York, on the 14th of January, 1796. He sprung from a family of the highest respectability, remarkable for their virtue and intelligence. His father was a native of Virginia, and, at the age of nineteen, entered the revolutionary army. He served with great credit during the whole war, the latter part of which he was Aid to General Greene, and received the thanks of Congress for his patriotic conduct at Eutau Springs. After the termination of the war, he settled in Georgia, and commenced the study of law. By his talents and industry, he in a few years so far distinguished himself as to receive the appointment of United States' Judge for that district. He married a daughter of the late Dr. John Bard, and some years after, was persuaded by that gentleman to remove to this city, where he soon acquired extensive practice in the law. His health becoming impaired, and being in easy circumstances, he retired to a farm at Hyde Park, Dutchess County, where, in agricultural occupations, the business of the County Court, of which he was one of the judges, and the society of his friends, his life was honorably, agreeably, and usefully spent. He died in October, 1821, in consequence of a fall from his gig. To use the language of one who was an inmate of his family for several years, "he was a man of sound mind, discriminating judgment, firm integrity, unwearied industry; kind and hospitable in the highest degree; in short, one of the finest specimens of the high-minded, honorable gentleman."

Dr. Pendleton's mother, too, was a woman of no ordinary cast of mind; to talents of a high order, she added the most sincere piety and benevolence, and an untiring zeal in the performance of all her duties. She did not find it incompatible with these attributes to participate in all the innocent pleasures of society, and her devotedness to the education of her children was as honorable to herself, as it was useful to those on whom her tenderest cares were bestowed. As proof of the fruits of her instruction and example, it may be mentioned that Dr. Pendleton, in the hour of dissolution, remarked, that "under God, he owed his present calmness to the early religious education received from his mother."—This exemplary woman died at Hyde Park, in 1817.

I ask you, could any thing be more acceptable to a mother's heart; could she desire gratitude more than this? When in the hands of death, to hear her son proclaim to surrounding friends, that his mother's care, his mother's example, had saved him from destruction!

Dr. Pendleton, during his infancy, was extremely delicate, and perhaps owed the preservation of his life to the constant and devoted attentions of his mother. His constitution was feeble, and his health continued bad until his 12th year, when, after a residence of three or four years at Litchfield, in Connecticut, it became re-established, and continued, with but few exceptions, firm until within a year of his death.

At this time he was removed to New-York, and entered the grammar school established by the late Dr. Mason. Having spent a year or two in this institution, he was transferred to that of the late George Ironside, at that time a teacher of great celebrity. He continued in this school until he had the necessary proficiency for admission into Columbia College.

As a school-boy, Dr. Pendleton gave evidences of talent, and was indefatigably industrious. He was ambitious, obedient, and uniformly a favorite with his teachers. His mind appeared to be fixed on the acquisition of knowledge, and he was always the first among his competitors to receive those honors which were conferred as marks of diligence and good conduct. By his gentlemanly deportment and generous behavior, he won the universal esteem of his classmates, and gained the confidence of his instructers.

Having entered Columbia College, he applied closely to the different branches taught in that institution, and distinguished himself both by his proficiency and honorable conduct toward his professors and classmates. He received the degree of A. B., and then made choice of the profession of medicine, which he prosecuted with great ardor. His selection of a profession being entirely voluntary, and desirous of enjoying the best opportunities of instruction the country afforded, he entered the office of Dr. David Hosack, under whose guidance he made considerable progress in the science of medicine. His preceptor being amply qualified to render every necessary assistance, and always ready to foster talent and protect genius, exhibited in this particular instance the pleasure he derived from imparting instruction to such as were anxious to receive it. Dr. P. commenced the study of medicine under Dr. Hosack, in the year 1814, and from the diligent manner in which he prosecuted his studies, together with the superior advantages to be derived from the talents and learning of his preceptor, it was natural for his friends to count largely on his future eminence.

After pursuing his medical studies with the most intense interest, he received the Doctorate from the College of Physicians and Surgeons in this city. Soon after this honor had been conferred on him, he entered the New-York Hospital, as assistant to the resident physician. He continued in this institution for two years, one of them as resident physician. The same diligence which had previously characterized his studies, he now evinced in his new situation. During his residence in the Hospital, he was in the habit of making daily observations in reference to the various diseases, and, beside the house record, he kept a private book, in which he made an accurate detail of every interesting case that occurred. In this way, he collected much valuable knowledge, and from his constant habit of observing the differences presented in disease, he enjoyed opportunities which, with his peculiar turn of mind, could not but result in considerable advantage.

After leaving the Hospital, he entered on the practice of his profession, and was not discouraged at the apparent neglect with which he, in common with all young practitioners in medicine, was treated at the commencement of his professional career; but occupied his leisure time in adding to his medical knowledge, and in the cultivation of belles-lettres, for which he always manifested great fondness.

Shortly after commencing practice, he united with Dr. Smyth Rogers, of this city, in giving a course of lectures to students of medicine. He now began to rise in the estimation of his professional brethren, and his reputation soon increased so as to distinguish him as an ardent, talented, and useful laborer in the field of medical science.

Dr. Pendleton married in the year 1825, into one of the most respectable and wealthy families of this State. Notwithstanding the affluence in which this connexion placed him, his mind was not diverted from the object which had previously occupied so much of his time and attention. He was still wedded to his profession, and continued to manifest the same ardent desire for its advancement. As proof of his continued and unremitting attention to his business, his practice increased rapidly soon after his marriage; and at the time of his death, he had so far succeeded in gaining the confidence of the community, that there were few practitioners whose patronage was more extensive.

In the spring of 1831, I had the honor of being associated with him in a course of medical lectures, which were delivered in this city, and he fully sustained the reputation he had previously acquired. It would not, perhaps, be improper to remark, that few individuals combined the various qualities of a lecturer in a more eminent degree than Dr. Pendleton; as a speaker, he was distinct and fluent—as a teacher, instructive and intelligible.

When the New-York School of Medicine was organized, in October last, Dr. P. presented himself as a lecturer in that institution, and I again had the honor of being united with him in the course which he contemplated giving. He delivered his introductory lecture, which was remarkable for its eloquence and liberality; a few days after this, commenced the effects of that fatal disease, which has thus prematurely taken from us one of our most promising and enlightened members.

MISCELLANY.

From the (London) Christian Observer.

THE EDINBURGH REVIEW ON "THE PRETENSIONS OF THE EVANGELICAL CLASS."

To the Editor of the Christian Observer.

Those of your readers who have ever followed the course of the Rhine, must have been struck with the remarkable phenomenon which presents itself at Bingen, where the waters of the Nahe fall into its channel. Down to that point, the Rhine has flowed in the purity of a mountain torrent from the Lake of Constance; while the Nahe comes loaded with the alluvial soil which it never has had leisure to deposit. At the point of junction the two streams, instead of blending together as portions of the same element, pursue their course separate and distinct; and, as far as the eye of the spectator can reach, he beholds the singular phenomenon of two different rivers flowing in the same channel.

The scene which the confluence of these mighty waters exhibits is no unapt representation of what is passing in the moral world; and the union of these rivers, so combined and yet so distinct, presents to the imagination a picture of that union which, as far as our eye extends, prevails over the stream of social existence. The turbid waters of the Nahe resemble the anxious polluted character of a worldly life. The clear blue waters of the Rhine, which seem to reflect the very tint of the sky that is above, represent the peace and purity of a religious course; and while we see these two streams flowing on together in the same channel, hurrying at the same rate toward their common depository, the ocean, we cannot but feel that it is thus that men of different shades of moral character are side by side hastening onward to eternity.

But, to carry the resemblance further, it so happens that each of these streams has its peculiar inhabitants; that the muddy Nahe has the carp and the eel, which love such turbid waters, and fatten on the animalcules they contain; and that the transparent Rhine reveals the trout and char, that seek a purer stream. Now we may imagine that for a time these respective habitants may remain in perfect ignorance of the nature of the stream which is running parallel with their own; and that the carp and the eels of the one, shrouded in their muddy waters, may have no idea of the clear silvery stream which is so near them. We may also imagine, that if any adventurous carp or erratic eel should wander from the dark medium in which he had been basking, and arrive at the confine of the other stream, he would be prodigiously displeased at the change in the element; and would hasten back to his shoal, exhibiting, in some way or other which would answer the end of language, his surprise at the discovery and his distaste at the change.

Now something like this is continually going on among men as well as among fishes. Down the channel of mortality two streams of society are flowing, not less distinct from each other in complexion and in character than these two rivers. Each of these streams likewise has its proper and indigenous tenants; and these, like the fishy tribes, are attached to the waters in which they live and find their nourishment and shelter. The streams are generally known by the designation of the Church and the World: I will not dwell on the propriety of the appellations, but use them as expressive of the difference which they are intended to convey. Each of these streams also has its tenants. In the former are found those who seek first the kingdom of God and his righteousness; men who, under various denominations of religious profession, and considerable difference of religious feeling, are still agreed in the conviction that one thing is needful, and that without it they are lost. In the second, are found the various tribes who are occupied with the pursuit of earthly things to the exclusion and depreciation of those that are heavenly. An ignorant or careless spectator who sees the contents of a net which has been drawn over the united streams, may say that they are all fish; and in so saying he may speak truth: but a more intelligent observer will know that, though all may be fish, they are fish of very different kinds; so much so, that the one could not exist where the other delights and revels. In the same way, the politician may talk of men as men, and imagine there is an identity of tastes and character in all; but he who knows more, and looks deeper, will be conscious that there are species of men as distinct from each other, though living together, as the trout which plays on the surface, is from the eel which buries itself in the mud.

But as we supposed that now and then a straggling fish from the darker water approaches the limits of the clearer river, and returns horrified by what he has seen, so is it in the great stream of human society. A worldly-minded man is occasionally led to take notice of what is passing in the purer stream which flows beside him; and when he does so, he usually betrays the same sort of agitation which a carp might be expected to show, when suddenly plunged into spring water.

A case of this kind was lately noticed in your pages, (see Christian Observer for October, p. 633.) The Edinburgh Review, in one of its rambles, has been led, it seems, to notice what it courteously calls "the pretensions of the Evangelical class." Now whatever may be the feelings of any supposed member of this reprobated class as to the article in question, he cannot but consider it as a favorable omen for the world that our northern censor is constrained to notice such a class at all. For many years, writers of the stamp of the Edinburgh Reviewers scarcely condescended to imagine that there was such a class in existence; and this notwithstanding it numbered in its list some of the most eminent scholars of the kingdom, many of the individuals most distinguished for public spirit, and a large proportion of the rising talent in the universities of England. For many years the existence of this class has appeared to escape the observation of the perspicacious northern critic; or if ever it happened to be alluded to, as it might chance to be by some facetious gentleman in his peregrinations from the Foundling to St. Paul's, it was in a tone of sneer, as if its members were as contemptible in their qualities as in their supposed number.

The case is, however, altered. This obnoxious class can no longer be overlooked. It may be said of them, as was said by the early apologists of the Christians, "We are of yesterday; yet we have filled the forums, the courts, the towns, and the villages;" and as the sophists in the time of the Antonines could no longer affect that well bred ignorance on the subject, which Seneca or Tacitus maintained, so the Edinburgh Review is at last compelled to notice the existence of those on whom it has long been glad to shut its eyes, because it saw nothing in them that it loved.—Well, I own I rejoice in the fact, and in the inference which it seems fair to deduce from it: Either the purer waters are predominating when the natives of the muddy stream are beginning to complain; or else the sordities which the latter stream was carrying along are beginning to subside: and either hypothesis would be delightful, if it could but be substantiated by the result.

The cause of the reviewer's deviation from his usual stern silence is stated to be the appearance of a pamphlet at Edinburgh, containing some remarks on theatrical amusements as inconsistent with the habits of religious society; and, though there does not appear any thing in the pamphlet calculated to excite peculiar indignation, the result has been a violent tirade on what the reviewer is pleased to denominate "the pretensions of the Evangelical class." As to the gentle critic's statement of these pretensions, it would be unnecessary to trouble your readers with it. It is the mere repetition of that "trash," (I use this word emphatically, as I find it employed in West-Indian classics, to designate the dry, sapless, refuse mass left after the crushing of the sugar cane; all husk and no sweetness, and fit only to be burned;) that trash, that verbiage which is heard in every quarter, from St. James' to St. Giles,' whenever the character of this obnoxious class has been discussed. It exhibits the same ignorance of the subject, and the same hatred of the cause. It assumes all that the writer wishes to have supposed; and having made out a character for the religious world about as much resembling it as the effigy paraded before my window, while I am writing, resembles the original Guido Fawkes, the reviewer then proceeds with laudable fury, and "faggot and stake," to consign the object of his hatred to the bonfire he has kindled, and shouts over the *auto-da-fe* he has so nobly performed. Who is the critic, I know not; but his performance reminds me of a playful effusion attributed to the present Bishop of Llandaff some twenty years ago, at the time of his controversy with the Edinburgh Reviewers, who in allusion to Dr. Copleston's office of professor of poetry, had sarcastically closed their scurrilous attack upon him with,

I nunc, et tecum versus meditare canoros.

The professor, if it were he, proved that he could meditate, not only "versus canoros," but verses of an humbler order, yet in their way not to be despised; for thus, in a parody on an old ballad, did he depict the mighty master of the Edinburgh Review enlisting some unfledged coadjutor; I will not say the prototype of the writer whose "trash" has called forth my remarks. I quote from distant memory, and not perhaps quite accurately: the fifth line of the second stanza I forget, and therefore substitute one appropriate to the occasion.

Come, little reviewer, come list with me;
But prithee first answer me questions three.
  First, can you garble well?
  Neatly, neatly:
  Flourish in compliments?
  Sweetly, sweetly:
  Cut up an author well?
  Oh completely!
The answers are honest, bold, and free;
Dip your pen in this gall, and a critic you'll be.

Yet ere, little critic, you list with me,
Again prithee answer me questions three.
  First, can you lie well?
  Roundly, roundly:
  Rate Evangelicals?
  Soundly, soundly:
  Prate when you 're ignorant?
  Oh profoundly!
The answers are honest, bold, and fair,
Dip your pen in this gall, and my critic you are.

But to be serious, in a matter which requires seriousness; I think that I shall perform a more useful service to your readers, and to the community at large, if, instead of pausing to answer the reviewer's inuendos in detail, I endeavor to consider the subject which he has introduced, in the character of a Christian Observer, convinced that it is one which involves consequences of too much importance to be ever discussed without advantage.

That Scripture does authorize the idea, that there are two great classes under which all mankind must be arranged, is a fact too clear and too familiar to require any labored proof. Even in the earliest ages of which any record exists, in those preceding the Deluge, the children of God and the children of men are named, as constituting distinct and separate classes in society. For a time the children of Israel continued typically, or in reality, to be the people of inheritance; when the Gospel broke down the distinctions of nations, and the kingdom of heaven suffered violence, the division was not lost sight of; the two streams were still traced as they emerged into the light of a new dispensation, and were seen pursuing their course separate from each other, though in name and external circumstances united. For when our Lord speaks of the wide gate and the broad way which leads to destruction, and of the many which go in thereat; and when he speaks of the narrow gate and the straight way which lead unto life; still more, when he says to his disciples, "Enter ye in at the strait gate," he must surely be understood to mean, that, amidst all the diversities of outward circumstance, there are in fact but two ways of life, and that in one or other of these every human being must be found.

Again, in that awful picture of the great judgment, where our Lord is represented as summoning before him all nations, we read of only two descriptions of persons; of the sheep, who are collected on the right hand; of the goats, who are set on the left. What, then, can be inferred from this, but that human life admits of two divisions in its course as well as in its close; and that he who is not with God must be, dreadful as the assumption is, against him.

But, besides this, the real causes of this division are beyond the reach of man's observation; and the real limits of it are only to be comprehended by Him who knoweth man's heart: and, though most earnestly to be deprecated are those rash and precipitate judgments which seem sometimes to fulfil themselves, and to alienate from the ways of God those whom a gentler address might have attracted; still, there are circumstances which convey even to the darkened observation of men some intimations of the fact in question, and lead to the same conclusion.

Blended as men may seem to be together, and mixed and confused as may seem to be their views; a calm and attentive observer can hardly fail to remark a difference, at least a divergency, in their feelings even now.

He sees that some have a tendency to sink downward, and others to rise upward. He sees that some have a greater degree of affinity for the usual objects of pursuit than others. He sees that some are gradually drawing nearer to God, and others departing further from him; and he is thus obliged to perceive, that, even in that colorless medium which is spread around him there exist rays of tints as different as those which the prism produces from the refracted pencil of light.

(To be continued.)

MISSIONS.

From the Missionary Paper.

MISSOURI.

From the Report of the Rev. Mr. Corson, residing at St. Louis.

Concluded from page 222.

"Since my last communication few changes have taken place among the people under my charge. I have baptized one child; married one couple. There have occurred four deaths; two adults and two infants. One of the adults was a worthy communicant in our Church, so that our communicants are now reduced to twenty-seven. I would remark that my congregation is visibly increasing, though not so rapidly as last quarter. Our pews, (42) were rented on the first of the present month at $530 per annum, whereas they had never been rented before for more than $350. There are as many as ten or twelve families attached to our Church who cannot obtain pews.

"All my labors, except for a few days, have been devoted to St. Louis. I have officiated twice each Sunday, and have now the charge of the Sunday School, consisting of 125 pupils. On the 25th of September, I preached to an interesting audience in Jacksonville, Illinois. And I cannot forego the pleasure of again drawing the attention of the Executive Committee to this interesting place. I fully believe there is no place in the Union, where a Missionary could be more agreeably situated, or more extensively useful, or have a surer prospect of an ample support, than in Jacksonville. The village contains 1000 inhabitants—is located on an extensive prairie, interspersed with numerous little clusters of trees closely resembling islands rising above the surface of the ocean, and thus at once combining all the beauties of western scenery. Jacksonville contains fifteen families attached to the services and worship of the Episcopal Church; nearly all of whom are willing to make any reasonable sacrifice to procure the services of a clergyman. They offer, as I stated in my last, to pay $300 a-year for the support of the ministry, and $500 the first year toward the building of a decent house of worship.

"In addition to these families, there are within ten miles of Jacksonville about 300 families of recent English emigrants; but of these I know but little, as I could not visit any considerable part of them. I learned, however, from respectable sources, that many of them, some said more than thirty families, were formerly attached to the Established Church of England, and consequently would most gladly connect themselves with the Episcopal Church in this country. These statements I make in accordance with the wishes of many respectable and intelligent members of the Church I love. And I now respectfully ask, will not Episcopalians in the east, will not the Executive Committee of our General Missionary Society, endeavor to improve this interesting field?"

FLORIDA.

From the Report of the Rev. Mr. Bragg, residing at Tallahassee.

"Jan. 25, 1832. On the 27th ult. I proceeded from Savannah, via Marion, Georgia, and arrived at Tallahassee, in the afternoon of the 2d instant. On the day of my arrival, the Legislative Council of the Territory had convened, and three of the United States' Judges were assembled for the purpose of holding a Court of Appeals. *Facilities* were thus afforded me of forming an immediate acquaintance with several of the most distinguished citizens and strangers. A considerable number of gentlemen expressed their desire to secure, for this portion of Florida, the regular ministrations of a clergyman of our Church; while those who are attached to other denominations manifested a disposition to encourage my efforts in this missionary field.

"The Rev. Mr. Ball (the Presbyterian Missionary,) had expected to preach, the first Sabbath after my arrival at Tallahassee, (the 8th inst.) but kindly offered to relinquish his privilege, and a committee of the *Vestry of St. John's Parish,* (Tallahassee,) waited upon, and invited me to officiate on that day. The *Academy,* (which is a large, unfinished, and inconvenient building for purposes of worship,) was filled, on the occasion, with an intelligent, and respectful audience. Many voices were united both in *singing* and *responding,* and it is hoped there were some in our assembly, who 'worshipped the Lord in the beauty of holiness.'

"The next Sabbath (the 15th inst.) I preached, by appointment and request, at the dwelling-house of J. P., Esq. about twelve miles from Tallahassee. A few families having a decided preference for the ordinances and institutions of our Church, reside in that neighborhood, and appear fully resolved to erect a log house, the ensuing summer, for stated worship.

"Last Sabbath, (22d inst.) I was again permitted to meet, in Tallahassee, a large and respectable congregation, whose deportment was exemplary and serious from the commencement to the close of divine service. My next appointment for preaching, (to be fulfilled on the 29th) has been made with a view to the accommodation of those families composing the settlement in which the former Missionary, the lamented Rev. H. N. Gray last resided, and where his remains now rest.

"This will probably continue to be my plan of preaching during the winter: every other Sabbath in Tallahassee, and the succeeding Sabbath, (once in four weeks,) in the above-mentioned neighborhood.

"My acquaintance with this station is still too limited to warrant the expression of my own opinion on the probability of immediate benefits to result from the Mission of our Church.

"The progress of Missionary operations in this country, will be retarded by obstacles which cannot be speedily surmounted. No person, residing at a distance from this Territory, and in the full enjoyment of Christian privileges, can form a correct opinion of the numerous disadvantages, and spiritual wants of the inhabitants of Florida, without some acquaintance with the usual effects of emigration, and especially the *immoral influence* which society must feel, in a greater or less degree, in the *absence of appointed means of grace.* Perhaps in no portion of the United States recently settled, and of equal population, is there *such an amount of intelligence,* as Middle Florida exhibits. Hence the importance of prompt and efficient measures to lay the foundation of 'pure and undefiled religion' broad and deep. With the blessing of Providence, *two things* might contribute largely to this end, and promote the benevolent designs of the Missionary Society of our Church, viz. the immediate erection of an edifice for public worship in Tallahassee, and the stated ministrations of the sanctuary. A meeting of the Vestry of St. John's Parish is soon to be held, with special reference to these objects. Gen. R. K. C., one of the earliest and most distinguished emigrants, a resident of Tallahassee, and a *Church Warden,* is now on his way to Washington City; and will probably visit Philadelphia and New-York, before his return, in the hope of obtaining funds for the erection of a building, adapted not only to the present, but future wants of an Episcopal congregation. Will not our northern brethren evince their liberality and regard for the interests of our Zion, by *contributing of their abundance to supply our need?*

"Feb. 1. I have ventured to *retain my letter* until my return from Jefferson county, last night. My first appointment for preaching in that county, in the settlement where the last public labors of the Rev. Mr. Gray were bestowed, had been made for the 29th ult.; but the state of the weather, on that day, prevented the assembling of a congregation. I was favored, however, with an interview with several heads of families, residing in that vicinity. One gentleman, deeply interested in the prosperity of our Church, assured me that ten or twelve families would unite in building a plain but convenient house for public worship, if satisfied that there is a reasonable prospect of regular and continued service in it. The most grateful attentions were received by your present Missionary, in *every family* he visited in that county; and also in *other families of the Territory,* to which he has been introduced.

"Yesterday a meeting of the Vestry was held, in which it was resolved to *solicit aid from the northern Churches,* to erect a suitable house for public worship, *on a pledge* of raising $500 a year (in the three neighborhoods above specified,) for the permanent support of the ministry at this station. A Committee of Correspondence has been appointed for this purpose, and it is confidently expected the appeal will not be in vain."

COMMUNICATIONS.

For the Churchman.

Messrs. Editors,—The following is the obituary notice of an amiable young lady who died in this city several years ago; but as it was then printed only for family circulation, and never, I believe, published, it may not have been as extensively read as its worth and the instructive lesson it contains, deserve. Of the general truth of the picture I can speak from personal knowledge,—how instructive is the lesson it conveys, each reader must judge for himself. It is that of one who, though called away suddenly from the bosom of an affectionate family, and from all the enjoyments of youth and fortune, was yet enabled to resign them in the peace and tranquillity of Christian hope. Such memorials of faith and patience are always, it may be said, in place, because the lessons they teach are always needed. They alone, therefore, of all human narratives, seem never to become antiquated or obsolete; for when we come to the question of our dying hour, it is one merely of poor sinful nature, and we then feel ourselves akin to all of human mould. Ages and generations pass like a fleeting moment before the glance of the undying soul, while we recognise as our fellow-travellers all who have trodden before us that dark and hidden path. This it is which gives inestimable value to every candid and faithful narration of a Christian's death-bed. So many of them, however, are distorted by prejudice, so many are over-colored by enthusiasm, or altogether the product of a heated imagination operating upon an enfeebled frame, that we hail with pleasure every such account, were it even that of a child, where the mind is calm, the conscience duly instructed, and the narration, as it is in this case, simple and unstrained. If you concur in these sentiments, you will perhaps give the following a place in your valuable columns. M.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Died, on Saturday evening, the third of April, after an illness of six days, and in the fifteenth year of her age, Miss ——— ———. The Christian fortitude, hope, and joy, displayed by this young lady at the solemn hour of death, forcibly point out to parents the duty and advantages of bringing up their children "in the nurture and admonition of the Lord." At a very tender age she had been accustomed to hear such parts of the holy Scriptures as it was supposed she could understand; and before she had completed her eighth year, she had read, with her mother, the whole of the Old and New Testaments. Since that time, she had devoted a portion of each day to read several chapters of the Bible with the females of the family. The Book of Common Prayer, which she had received from her affectionate grandmother, she also constantly and attentively perused, as well alone, as with her father; and the Catechism, and several psalms, were committed to memory, and clearly understood, at an early period of her life. She possessed an amiable disposition and a kind heart, and on no occasion was she ever known to employ money intrusted to her own disposal, for any other purpose, than to feed the hungry, and to clothe the naked. Cheerful and happy, she engaged readily in recreations suited to her age, and took great pleasure in accommodating herself to the wishes of her younger sisters. To her parents she was dutiful and affectionate; to all she knew, kind and benevolent. When she was taken sick, it was soon apparent, that religion afforded her the greatest consolation: she requested her mother to read the Bible to her, and particularly a psalm which she had just committed to memory. She often prayed, and mentioned, with much pleasure, a sermon she had heard preached by the Rev. Mr. ———, in which the vanity and insufficiency of the world to make us happy, had been clearly shown. This truth appeared to dwell greatly on her mind, and she remarked, that if people would only study the Bible, they would be convinced of it also. The idea that her sickness might terminate in death, early occurred; and her addresses to God, in the presence of her mother, that he would cleanse her heart, and make her fit to die, were frequent and devout. When her father returned to her chamber, after being informed that she could not, probably, live many hours, she asked what the Doctor had said, and whether it was his opinion that she must shortly die? He answered, My dear child, you know that you are very sick, and I fear that you cannot recover; you know, also, that life and death are in the hands of God. Do you trust in him, and in our Lord and Saviour Jesus Christ? O yes, my dear father, was her reply. Observing her lips to move, he inquired what she said? I am praying to God. Do so, said he, and let me hear you. She then addressed her Heavenly Father and Saviour in the most fervent manner. When her mother came near her, she desired her parents to pray with her. After which, on being asked, Whether she was not convinced that Christ had come to save sinners? she answered, Only those who have faith in him. On being interrogated by her father, Whether she had faith in him? she replied, Oh yes, papa! and repeated the Apostles' Creed, and the Lord's Prayer; then told him she had been lately learning another psalm, and repeated the first ten or twelve and the two last verses of the 139th Psalm, also some verses from a hymn of Dr. Watts. Again she prayed to God to bless her parents for instructing her early in religion, and teaching her to love the Bible. You read it with me, my dear mother, said she; and you, my dear father, often read it for me, and instructed me in the Catechism.—May my sister read it, and love that blessed book. Oh! how gracious and good has God been to me!—To him am I indebted for every thing.—I might have been born poor, without friends to take care of, or instruct me; instead of which, I have had loving parents and kind friends, who have allowed me to want for nothing. Only think how kind Christ was, to come on earth to save such poor sinners as I am. Overpowered by the consciousness of her own unworthiness, she asked an affectionate cousin, at her bed-side, Whether she thought her sins would be pardoned? On being answered, That a sense of our sins, and sincere sorrow for them, were the surest grounds to hope for pardon, she again prayed, repeated her confidence in the mercy and merits of her Saviour, declaring that she no longer feared to die. She observed, that it was better for her to die now; for if she lived longer she might become sinful. She then entreated her Heavenly Father to bless all those whose kindness she had experienced during her sickness, mentioning them by name; expressed her gratitude to her physician, and implored the divine blessing on him for his care and attention. She also devoutly prayed for her preceptor. The following pious ejaculations are most distinctly recollected: "O Lord, in thee have I trusted, let me never be confounded." "O Lord, deal not with us according to our sins"—"neither reward us according to our iniquities." "If it is thy will, O Heavenly Father, may this cup pass from me; not mine, but thy will be done." "O Lord, thou art the rock of my salvation, and I shall not be confounded." The following was said with great animation: "Who would have thought that this night I should be lying on my dying-bed! Oh blessed night for me, for I shall sleep in the arms of Jesus—Oh, what a glorious thing it is, to go to my Saviour's kingdom." It is impossible to enumerate the affectionate remarks she addressed to her parents, and the anxiety she showed lest her death should too sensibly affect her mother, whom she entreated to be consoled, and recollect that her sisters and brother would still stand in need of that love and kindness, which she and they had ever experienced. Afterward she became silent and composed, and when asked if she knew her parents? replied, Yes, you are my dear mother, and my dear father. When asked if she felt pain? she answered, No pain—quite happy: and continued so to reply as long as she could articulate, and signified the same by signs, when her voice failed, turning to her father and kissing him. After laying some time, during which no groan was heard, nor convulsive motion seen, she ceased to breathe; and her spirit, as we trust, fled to the bosom of that Redeemer, on whose atonement she had confidently relied, for pardon and eternal happiness.

New-York, April, 1819.

For the Churchman.

Messrs. Editors.—I lately came across a fragment of an old monkish hymn, attributed to Bernard, which appears to me to contain the germ of the 192d hymn in our collection,—a devotional composition which has long been the object of my admiration. I subjoin the fragment in the hope that some of your correspondents, expert at weaving rhyme, will do it justice in a literal English version. Yours, &c.

Indagator.

RHYTHMUS BERNARDI.

Expavesco miser multum,
Judicis severi vultum;
Quem latebit nil occultum,
Nec manebit quid multum.
Et quis nostrum non timebit,
Quando judex apparebit,
Ante quem ignis ardebit,
Peccatores qui delebit?

DIOCESAN AFFAIRS.

THEOLOGICAL SEMINARY: CIRCULAR.

New-York, April 16, 1832.

To the Clergy and Laity
of the Diocese of New-York:

Brethren.—Allow me to solicit your careful perusal of the following documents, sent to me agreeably to a resolution included in them.

New-York, 9th February, 1832.

The Right Rev. Benjamin T. Onderdonk, D. D., *Bishop of the Protestant Episcopal Church, in the State of New-York.*

Right Reverend Sir,—In pursuance of the annexed resolution of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church, we beg leave to solicit your attention to the following statement of the present condition of the funds of the Seminary; by which it appears that there is an actual *deficiency* of income, amounting to one thousand four hundred and twenty dollars per annum.

When the committee inform you, that nothing will probably, for a long time to come, be realized from the Kohne Legacy, and that if the Seminary was, this moment, in possession of that property, after appropriating $10,000 to pay the tax to the State of Pennsylvania, and the further sum of $24,000 to extinguish the above yearly deficiency of income, there would remain only $66,000 to be applied to the enlargement of the buildings, and other necessary and useful objects connected with the Seminary, they feel confident that this call of the Standing Committee will receive your hearty and entire concurrence, and will lead to the adoption of measures in your diocese, whereby funds will be raised before the first of June next, to meet the present exigencies of the Seminary; and that similar exertions will be renewed annually, whilst the income of the Seminary shall continue inadequate to its necessary expenditure. It is only by preventing any further encroachment on the capital of the Seminary, that its usefulness can be increased, or even sustained.

Be so good as to remit any collections that may be made, to the Treasurer, or any other member of the Finance Committee.

With very great respect,
Your obedient servants,
Isaac Lawrence,
Jacob Lorillard,
Thomas S. Townsend,
Floyd Smith,
Edward R. Jones.

Statement of the Funds.

The property of the Seminary consists of		
200 Mechanics' Bank Shares,		$5,350 00
Bonds and Mortgages of sundry persons,		67,500 00
Note payable 27th April next,		1,333 33
Total,		$74,183 33
Deducting from this sum the endowments of the		
Warren Scholarship,	$2,000 00	
Bishop White	2,500 00	
" Hobart	2,500 00	
" Kemp	2,000 00	
" Croes	2,000 00	
" Claggett	198 50	
North Carolina Fund,	2,948 22	
Claremont Scholarship,	48 00	
Due the Treasurer for advances made by him,	325 00	14,519 72
There will remain		$59,663 61
the interest of which may be applied to the current expenses, namely,		
Salaries to the Professors, Librarian, and Janitor,		$4,000 00
Interest on 4 Scholarships founded by the Society for Promoting Religion and Learning in the State of New-York,		400 00
Incidental Expenses,		600 00
Making together		$5,000 00
From this, deducting the interest on the above-mentioned balance of $59,663, which, at 6 per cent per annum, is		3,579 78
There will remain a yearly deficiency of income amounting to		$1420 22

Errors excepted.

Edward R. Jones, *Treasurer.*

New-York, 9th February, 1832.

At a meeting of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, held at the Protestant Episcopal Press, February 3d, 1832,

On motion, resolved, that the Finance Committee be requested to draw up a statement of the present condition of the funds of the Seminary, whereby the annual deficiency of income may be made obvious, and to put the same into the form of a circular letter, to be transmitted to the different bishops; and at the same time respectfully to request them, in the month of May next, or as soon thereafter as may be convenient, to adopt measures, by collections in churches, by subscriptions, or otherwise, as they may deem most effectual, for raising funds to meet the present exigencies of the Seminary, and to renew the same exertions annually, whilst the income of the Seminary shall continue to be inadequate to its necessary expenditure.

Attest,

Jonathan M. Wainwright, *Secretary.*

The object, brethren, for which I have communicated these documents, you will readily perceive. I trust that you have so much attachment to the Church, and such a correct Christian sensibility to the importance of enlisting in her cause, and that of the blessed Gospel with which she is identified, a sufficient number of well-qualified ministers, that any further enforcement of the subject can hardly be necessary. Still, so thorough is my conviction of the obligation and importance of sustaining the General Seminary of our Church, and to the utmost of our power enlarging the sphere of its operations, that I should fail in duty, were I not to express the sincere wish that the Diocese of New-York may not be remiss in endeavors to meet the present emergencies, and secure the permanent and increased efficiency of that noble institution. The Seminary is no longer an experiment. It is a tried, a constant, and a most valuable source of benefit to the Church; and benefit of the most seasonable and important kind. There never was a time when Christianity stood more in need of enlightened and able ministers. There never was a time when it was of more importance that our Communion should be behind none in the efficient training of its Clergy. And certainly, there never was a more powerful call than now, for that harmonious and concentrated action on the part of our Clergy which can, in no way, be so effectually secured as by their being trained in an institution established by the authority, and conducted under the auspices, of our whole Church. All these ends, our General Seminary is eminently calculated to serve. And I am glad to add, that it never stood higher in the confidence of the community. The number of students has, I believe, never equalled that of the present year. Almost daily evidence is afforded me of a more and more widely extended desire to partake of the benefits of its instruction. Its character, too, is not unknown beyond the bounds of our country; but has been the subject of high commendation in foreign journals. Its hands, however, need strengthening. Its accommodations are unequal to the increasing demands for its advantages. The expenses inseparable from a duly efficient institution of the kind, it is at present unable to meet. I trust I do not mistake the character of the Diocese of New-York, in the confidence I feel that the fact of the Seminary's experiencing serious pecuniary difficulties will not be made known to it in vain. Our Diocese has benefited much by the Seminary. Of its thirty-eight alumni, who generally rank among the most talented, devoted, and useful clergymen of our Church, eighteen belong to this Diocese, who certainly fall not short of the character which I have just given of the whole; and ten other of our Clergy have been fitted for their high and holy functions, more or less, under its auspices. I trust, also, that your Christian feelings of regard for your brethren generally of the same household, will not fail to find another tie of affection to the Seminary, in the fact, that seventeen clergymen, who are blessing with their sacred functions various other portions of the Church, were candidates in our Diocese, and have gone out from us, fitted for the holy labors in which their former connexion with us give us a peculiar interest, in whole, or in part, at the General Seminary. Fourteen or fifteen of our candidates, from various and distant parts of the State, are now in the Seminary preparing for the ministry.

And if, brethren, the past and present facts in the case should give our Diocese a peculiar interest in the Seminary, the impression should be strengthened by the further consideration, that there is perhaps no part of the Church which stands more in need of the full and efficient course of preparation for the ministry which it affords. Much of infidelity, much of heresy, and much of wild spiritual discord and confusion, are abroad. And the real or pretended learning which they boast, must be met by substantial knowledge, and their imposing sophisms by enlightened reasoning; and the disgrace which ignorant fanaticism brings upon our religion must be wiped off by the counteracting influence of a respectable degree of learning in the Clergy, or the cause of Christ must suffer. Be ours the holy emulation to ward off this disastrous alternative.

For the accomplishment of so sacred and vitally important an end, I now, brethren, beg leave to bring the subject of the above resolution of the Standing Committee of the General Seminary distinctly before you, and to ask your aid in enabling me to give a favorable reply to the communication which, according to that resolution, has been made to me. The month of May is named for the proposed contributions, in order that the result may be duly reported to the Trustees, at their meeting in June. The particular mode in which contributions may be raised in the several parishes, must, of course, be left to my Reverend brethren who have the pastoral charge of them. They will allow me, however, earnestly and affectionately to commend the subject to their special attention. There are parishes in the Diocese from which I will venture to hope that very liberal contributions may be expected; liberal in proportion to the *abundance* of their temporal blessings, or not less liberal in heart and intent, according to the more limited means with which God has seen fit to intrust them. Some parishes probably are so circumstanced as that any general collection or subscription therein would be inexpedient or impracticable. I hope, however, that there are few in which some individuals will not be found both able and willing to lend their aid to so essential a department of Christian operation. And let it be remembered that the least contribution will be important. Respectfully requesting that where it is practicable to extend the required aid, it will be done, if possible, in the ensuing month; and praying God to stir up your wills in the good work, I remain,

Brethren,
Your affectionate Friend and Diocesan,
Benjamin T. Onderdonk.

The Editor of the (Auburn) Gospel Messenger is requested to insert the above.

EDUCATION AND MISSIONARY SOCIETY.

Pursuant to notice published in the Churchman of last week, a special meeting of the *New-York Protestant Episcopal Missionary Society* was held at the Press Buildings on Tuesday evening the 17th inst. at half past seven o'clock.

The Right Rev. the Bishop, President *ex officio* of the Society, presided.

The object of the meeting having been explained by the Chair, the revised constitution recommended by the Board of Managers to the Society for adoption, in order to connect with its present objects that of educating young men for the sacred ministry, was presented and read. After several amendments and additions, the same was approved and declared to be the constitution of the Society.

It was then resolved that the proceedings of this meeting, together with the constitution just adopted, be published in the Churchman.

It was also resolved, that this meeting, when it adjourns, adjourn to meet at the Press Buildings on *Friday Evening the 27th inst.* at half past seven o'clock, for the purpose of choosing the necessary Officers and Managers of the Society.

The Society then adjourned.

J. A. Perry,
Recording Secretary.

CONSTITUTION.

Art. I. This Society, heretofore known as "The New-York Protestant Episcopal Missionary Society," shall hereafter be designated "*The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York;*" and its objects shall be, to aid in the education of young men for the Ministry of the Protestant Episcopal Church, and in the support of Missionaries of the said Church in the State of New-York.

Art. II. Every person paying into the treasury the sum of not less than three dollars annually, shall be a member of the Society. Every person contributing the sum of not less than fifty dollars in one payment, shall be entitled to the privileges of a member during life. The payment of one hundred dollars shall constitute a Patron of either of the departments, Education or Missionary, to be denominated accordingly, and the payment of two hundred dollars shall constitute "a Patron of the Society," this payment to be equally divided between the two objects; and a life subscriber may at any time advance to the grade of patron, by paying the additional sum necessary for admission into the said grade. All sums received for constituting life members and patrons shall go to the permanent funds, the interest of which only shall be used, unless otherwise ordered by the contributors. Every Clergyman of the Diocese of New-York, and every officer, manager, or director, of an association auxiliary to the Society, shall be, *ex officio,* a member of the Society.

Art. III. Ladies disposed to aid the funds of this Society, shall be constituted subscribers, by an annual payment into the treasury.

Art. IV. The officers of the Society shall be, the Bishop of the Diocese, as President, *ex officio,* six Clerical and six Lay Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer. The officers, other than the President, shall be chosen on the adoption of this constitution; those then elected to remain in office until the annual meeting in 1833. And thenceforward the said officers shall be elected at each annual meeting, and remain in office until their successors are chosen. Vacancies in any of the offices, occurring between the stated elections, may be supplied by the Board of Managers.

Art. V. The affairs of the Society shall be conducted by a Board of Managers, consisting of the officers, (who shall sustain to the Board the same official relation as to the Society,) and thirty-six Managers, of whom twelve shall be clerical and twenty-four lay. The thirty-six Managers shall be elected, in the first instance, on the adoption of this constitution. Those then elected shall be divided, by lot, into three classes, of twelve each. The first class shall go out of office, and successors be chosen, at the annual meeting in 1833, the second, in like manner, in 1834, and the third, in like manner, in 1835; and thenceforward, one class, in order, shall go out of office, and successors be chosen, at each annual meeting. Provided, that the members of the several classes shall be re-eligible, and retain their stations until their successors are appointed. And provided, further, that vacancies occurring in any class, between the stated times of election, may be supplied by the Board of Managers.

Art. VI. Three clerical and three lay Vice-Presidents, the Secretaries, the Treasurer, and at least twenty-one Managers, shall be resident in the city of New-York. The remaining Vice-Presidents and Managers may be residents of any part of the Diocese.

Art. VII. Seven members of the Board of Managers shall constitute a quorum, provided the President, or one of the Vice-Presidents, be of the number. Otherwise the attendance of thirteen members shall be necessary to form a quorum. No special meeting of the Board of Managers shall be held without at least three days' public notice.

Art. VIII. The Board of Managers shall establish two auxiliary Boards, to be chosen from among its own members, at the first meeting after its election, viz:

I. An *Education Board,* to consist of the Bishop, as President, *ex-officio,* and such a number of clerical and lay members, resident in the city of New-York, as the Board of Managers may, from time to time, determine. This Board shall have, under the direction of the Board of Managers, the disposal of such funds as may, agreeably to the Constitution, be applicable to the purposes of education for the ministry of the Protestant Episcopal Church.

II. A *Missionary Board,* to be constituted in the same way. To this Board shall be assigned, under the direction of the Board of Managers, the Missionary department of the Society's operations. The Treasurer of the Society shall be, *ex-officio,* a member of each of the auxiliary Boards. Vacancies in either of these Boards occurring between the stated times of their appointment, may be supplied by the Board of Managers.

Art. IX. The Education department of this Society's operations being designed to have a special reference to the General Theological Seminary of the Protestant Episcopal Church in the United States, it is hereby provided, that the theological studies of its beneficiaries shall be prosecuted in the said Seminary, except by dispensation, granted on special grounds, by the Bishop of the Diocese, with the advice and consent of the Standing Committee of the same, or by three-fourths of the Standing Committee, if there be a vacancy in the Episcopate. A dispensation for prosecuting theological studies out of this diocese, can be obtained only from the Board of Managers.

Art. X. In the Missionary department of this Society's operations, its object is hereby declared to be, to assist, but not, in any degree, to interfere with, the established authority of the Church, in the support of missionaries. In whatever, therefore, shall be done, that authority shall be recognised and conformed to. Accordingly the money raised by this Society, for missionary purposes, shall be paid to such body as, by the Constitution and Canons of the Protestant Episcopal Church in this State, may have the appointment and direction of Missionaries.

Art. XI. The funds of this Society shall be divided into three departments, viz:

I. Those specially appropriated by the contributors to education, to be called the *Education Funds,* permanent and disposable;

II. Those specially appropriated by the contributors to missions, to be called the *Missionary Funds,* permanent and disposable;

III. Those not specially designated by the contributors to be appropriated to either object, to be called the *General Funds*, permanent and disposable, and to be appropriated, from time to time, to either object by the Board of Managers.

Art. XII. Contributors to the Education Funds, whether individuals, vestries, or such associations as, agreeably to the By-Laws of the Board of Managers, may become auxiliary to the Society, shall have the nomination of beneficiaries, at the rate of one for every hundred dollars per annum, other than payments to constitute patrons, under such regulations, as to testimonials of character and qualifications, as the Board of Managers may, from time to time, prescribe. All such nominations to be annually renewed.

Art. XIII. Auxiliary associations, and vestries contributing statedly to the funds of the Society, shall be entitled to send each two delegates to the Board of Managers, who shall possess all the powers, and be entitled to all the privileges of the regularly-elected members of the Board, except that they shall not be included in the number requisite to form a quorum. And all such auxiliary associations and vestries are hereby requested to report their proceedings, in reference to the objects of this Society, to the Managers, on or before the first of September in each year. At which time, also, it is desirable that their funds should be transferred to the Treasurer of the Society.

Art. XIV. Contributors, whether individuals, associations, or vestries, may designate to which of the funds, Education or Missionary, they desire their contributions to be appropriated; and such designation shall, in all cases, be strictly complied with. Where no special designation is expressed, the contributions shall go into the general funds. Provided that the contributions of the auxiliaries to this Society, which were established prior to the adoption of this constitution, shall be appropriated as heretofore, unless it be otherwise directed by the said auxiliaries.

Art. XV. The annual meeting of the Society shall be held on the day next preceding that appointed for the annual meeting of the Convention of the Diocese; and its anniversary celebration shall be on the evening of the first day of the meeting of the said Convention. Special meetings of the Society may be called at any time by the Board of Managers, of which they shall give public notice of at least one week.

Art. XVI. It shall be the duty of the Board of Managers to hold stated meetings on the day, other than Sunday, next before the annual meeting of the Society, and on the day, other than Sunday, next after the adjournment of the annual Convention of the diocese, and also on the second Wednesday in December, March, June, and September. They shall have power to form By-Laws, and to adopt all such measures, conformably with this Constitution, as they may judge best calculated to promote the objects of the Society.

Art. XVII. The Board of Managers shall adopt suitable measures for enabling the Bishop, or such committee as they may appoint for the purpose, of which he shall be the Chairman, to be regularly informed of the progress of the beneficiaries in their studies, and of all circumstances connected with their character and conduct, as persons in preparation for Holy Orders.

Art. XVIII. No alteration shall be made to this constitution unless it first pass the Board of Managers, then the Society, and lastly the Convention of the diocese.

Art. XIX. All previous constitutions of this Society are hereby repealed.

THE CHURCHMAN.
FRIDAY, APRIL 20, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

The Season.—A word that may accord with, and perhaps promote and render more effectual the considerations which this week and its engagements have presented to our readers' minds, will, at least, be seasonable. We have been fain to secure the privilege of uttering it upon Good Friday, and have therefore circulated our paper one day earlier than usual. The designation of the day, points us to the *consequences* of the transactions which it commemorates;—consequences of unmixed good to man,—good, needed, rich, divine, and universally attainable.—Why *needed?* Let the answer lead each of us to humble, self-abased contrition. In the recorded catalogue of his sins, and the heart-attested certainty of his accountability, let each find arguments of admiring gratitude, for the *good* brought us, as on this day, by Him who '*his own self bare our sins in his own body on the tree;*' and let gratitude be sealed by self-devotion. The exhibition of human weakness, inconstancy, ingratitude, and depravity, brought before us by the scenes of Calvary,—to us should serve as *mirrors* for the sad contemplation of kindred qualities, unchecked, or remedied but partially in *ourselves.*—Surely no man who claims the Lord Jesus as his hope, dare suffer this day to pass without the record of his willing prayer for the complete forgiveness of his 'enemies, persecutors, or slanderers,' if such he have. The bed of sickness, weary though it be to feeble nature, will surely be softened by the contrast of its severest pains, and most tedious hours, with the lingering unalleviated agonies, (to-day commemorated,) of Him whose last disinterested cares were given to provision for his parent's age, and almost his last moments consecrated by sympathetic consolation to the dying. Let all maturely weigh, in its many bearings, the truth attested by the sacrifice of the divine Redeemer,—that Justice is the basis of that throne whose crown is Mercy.

A lesson may be learned to-day of the world's emptiness, treachery, and opposition to the truth:—that all its tendencies, when uncontrolled, and unrestrained by a Higher hand, or unopposed by His instruments, are toward the extinguishment of truth, benevolence, and genuine philanthropy!

Easter Offerings.—Upon that body of our Lord which the tomb of Joseph once received, we can work no good work, as did of old the pious Mary. The poor, He has told us, are its representatives,—the poor whom we have always with us. In them let us anoint it with the 'very precious' ointment of a diffusive charity. There are expenses incident to this season of the year,—involved in the almost universal change of residence among the poor, for meeting which the Easter offerings will be most opportune. By enabling them to discharge these, and providing for 'the sick and needy,' let us embalm the memory of our Saviour, and at once testify and cultivate our respect for his gracious assurance, "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Nor let us, while we minister to the bodily wants of suffering brethren, forget the diseased condition of a sin-sick world. The work begun on Calvary is to be forwarded by human instrumentality: how highly blessed are they to whom Providence has assigned the means of spreading abroad the knowledge of a crucified Redeemer! To this purpose, of old, the laity were wont to contribute at the Easter festival:—our Communion service yet bears evidence of the custom, in the rubric which speaks of "the alms and *other devotions* of the people." Let our humble gratitude for the atonement made at Golgotha,—our glad thanksgiving for the hope of eternal glory given by a risen Lord,—appear in *liberal* alms-giving, in *large* contributions to the maintenance and promulgation of the blessed Gospel of salvation; but, above all, in that 'newness of life' which is the only test of true fellowship with Christ—fellowship, as in his death to sin, so in his resurrection unto God.

Ordination and Confirmation.—On Tuesday the 10th instant, the Rev. William M. Carmichael, minister of Christ Church, Rye, was admitted to the order of Priesthood by the Rt. Rev. Benjamin T. Onderdonk, D. D., in the parish church. Morning Prayers were read by the Rev. Mr. Powell, of Westchester; the Lessons, by the Rev. Mr. Crosby, of Yonkers. The Bishop was assisted in the Communion Service by the Rev. Mr. Nichols, of Bedford. In addition to the above-named gentlemen, the Rev. Mr. Carter, of New Rochelle, the Rev. Mr. Harris, of White-plains, the Rev. Mr. Haight and the Rev. W. R. Whittingham, of New-York, and the Rev. Orange Clark, of Delhi, Co., Del. joined in the imposition of hands. The last-named gentleman presented the candidate. The sermon was preached by the Bishop.

In the afternoon of the same day, eleven persons were confirmed in the same church, by Bishop Onderdonk. Evening Prayers were read by the Rev. Mr. Clark, the Rev. Mr. Harris reading the Lessons. The Bishop again preached.

The numerous and attentive congregations present on both these occasions, and at a third service held in the evening, afforded cheering evidence of the interest taken in the pure and venerable services of our Church,—an interest attributable, under God, to the acceptable labors of their present pastor and his predecessor. It is a remarkable and gratifying fact, that the confirmation was *the third* held in that church in less than twelve months; making the whole number confirmed within the year, 44.

To whom it may concern.—We have again a word to say to the 'Banner of the Church' on the subject of *over-hastiness*. The last number of our lively, entertaining, and none the less instructive little contemporary, contains the following paragraph.

The Churchman announces the publication of a valuable little tract of 8 pages, from our respected brother, the rector of St. Ann's Church, Lowell, by the New-York Diocesan Tract Society. It is entitled "a Pastor's Address on the Season of Lent," and briefly but satisfactorily presents the obligations and advantages of its proper observance. The entire Tract is not before us, but the extracts which we have seen give us reason to regret that it had not been at hand for distribution in all quarters, at the commencement of this solemn season.

Now, in our 54th number, some three weeks ago, we said that The Pastor's Address "had been regularly *advertised* in our columns, as among the publications of the diocesan Tract Society." So it *had been*, beginning with our 2d number, April 8th, 1831. If not "*at hand*," the "entire tract" has certainly been *ready* "for distribution in all quarters" ever since that time. In some quarters it has been pretty extensively distributed; *scilicet*, where it has been ordered. We rejoice in the belief that God has rendered it an instrument of much good, and hope that its beneficial influence will be greatly extended by *timely orders* from all who agree in the opinion entertained of it by 'The Banner' and ourselves.

To Correspondents.—"Careful's" communication is not inserted, because we believe him to be misinformed in the premises, and are wholly at variance with his conclusions. "An American Layman" is unavoidably deferred until our next.

ON THE BENEFITS OF MULTIPLYING PERIODICALS.

There is not less point than truth in the following hints upon this subject by the Editor of the 'Christian Index.' No one who has been in the habit of looking into some score of religious periodicals which we could name, will think them too severe, or at all exaggerated. Every village, and we suppose every neighborhood of town or country has its debaters of religious topics and church politics, as busy and violent as the most notorious petty civil politicians. To record and perpetuate their miserable intermeddlings, and extend their sickly influence and feed their vanity, would seem a principal design of no small number of 'religious weekly papers.'

"Since the commencement of religious weekly papers, there has been a great increase in this species of publication. At first, only two or three were known in all the country, but now, they are becoming almost as numerous as those papers which are wholly of a secular character. New ones are coming into being almost every week. Some of the benefits arising from this increase are the following:—

1. By this means many articles will be printed and circulated, which otherwise would never have seen the light. This must appear to be a most important benefit. For surely it would be cruel to deprive the world of many of those recondite and original speculations which have been locked up for years, either in the profound minds, or dusty secretaries of their authors. As it is certain, that there may be even better fishes in the sea, than any caught heretofore; so there may be yet unpublished, many compositions which, for sublimity, for cogent reasoning, for clear and searching analysis, and for all other edifying qualities, far surpass any thing known to the reading world. And though such compositions may not actually exist in the secret treasures of some carefully-protected bureau, yet who knows how much of talent and unelicited genius may be awaiting the commencement of a new periodical, to find vent, or to flow out in some new channel. It must then be regarded as no mean argument in favor of the multiplication of periodicals, that it serves to invite the play of mind, and to give to the world, that treasure of which it might be deprived, but for the occasions and opportunities thus supplied.

2. Another obvious advantage in the origination of new papers, is the great facility which is thereby afforded for making known to the world many worthy names and characters whose titles and distinctions would never be sufficiently understood and appreciated, but for the construction of some new vehicle upon which they may ride forth into notice. This, it must be confessed, is a signal object in the multiplication of periodicals. For, as it would be doing the community great injustice, to keep it ignorant of such names and titles, so the bringing them out to public attention, must be considered nothing more than the payment of a just debt.

3. A still further benefit in this thing, is the augmentation of readers, who can never be induced to look into a religious periodical, until they hear of something new, and something too which promises to suit their taste and creed; and which displays, by no means occasionally, the well known *initials*, of all the candidates for renown. These are only a few of the advantages.

Church of the Ascension.—In the acknowledgment in our last of moneys received from members of the congregation of The Ascension, it should have been stated, that $100 of the $700 acknowledged, were intended to constitute the Rector, Mr. Eastburn, a patron of the City-Mission Society. It is worthy of remembrance that the funds of this Society have been aided to the amount of twelve hundred dollars, in the last six months, by receipts from this Church alone!

Nota Bene.—We have seen, read, and now possess, a certain pamphlet by the Rev. R. B. C. Howell.

LITERARY.

Protestant Episcopal Pulpit.—We are requested to announce the contents of the forthcoming numbers of this publication as follows: the February number comprises a discourse by Bishop B. T. Onderdonk, and another by the Rev. William L. Johnson, of Jamaica, L. I.; that for March will contain a sermon by the late revered diocesan of this State, with another by the Rev. Thomas W. Coit, of Cambridge, Mass. A sermon from the pen of our venerable presiding Bishop will enrich the April number.

Faber's new work on the Trinity.—For an interesting account of this work, announced in a former number, and rapidly advancing through the press, we are indebted to a valuable English correspondent. "He calls it the 'Apostolicity of Trinitarianism: or the testimony of history to the antiquity and apostolic inculcation of the doctrine of the Holy Trinity.' In the first book he traces up the doctrine of the Holy Trinity to the Apostolic age, in various distinct but perfectly harmonizing lines of evidence; and in the second book are noticed the objections which affect the historical part of the question. The work is printing at the press of Gilbert and Rivington; and as Mr. Rivington is an excellent classical scholar, who procures all doubtful passages of the Fathers which may occur in the proof sheets, to be collated with the original books in the British Museum, I anticipate that Mr. Faber's work will be as correctly printed as I know it to be profoundly learned."—*Banner of the Church.*

Holdsworth & Ball, (London,) announce a complete edition of Simeon's "Horæ Homileticæ," (a series of skeleton sermons on the entire Bible,) to form *twenty-one volumes, octavo.* The Rev. Thomas Hartwell Horne is to prepare three indexes to the work;—1, a very copious general index of matters; 2, an index of the skeletons on the passages of Scripture cited in our Liturgy; 3, an index of subjects for occasional sermons.—*Ibid.*

NOTICE.

☞ Agreeably to adjournment, a meeting of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will be held at the *Press Buildings*, on *Friday evening the 27th inst., at half past 7 o'clock*, for the purpose of choosing the necessary Officers and Managers of the Society.

J. A. Perry, *Rec. Secretary.*

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—*Trinity Church, Granville, N. Y.*, is now, says a correspondent, destitute of a minister. "The Rev. Alva Bennett," he continues, "left us sometime in January or February last, to take charge of an academy in Delhi, Delaware County. In the account of clerical changes, in the Churchman, I wish this might be mentioned, and that our Church are very desirous to engage a successor to our late minister."

The Rev. John S. Stone, associate Rector of Trinity Church, New Haven, has accepted an invitation to the Rectorship of St. Paul's Church, Boston.

Banner of the Church.

SUMMARY.

STATISTICS OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

Coocluded from page 223.

METHODIST EPISCOPAL CHURCH.

The first Methodist Society established in the United States was formed in the city of New-York, in 1766, by some emigrants from Ireland. In 1784, Dr. Thomas Coke came to the United States with powers to constitute the Methodist Societies into an independent Church. Mr. Francis Asbury was ordained bishop, by Dr. Coke, in 1784. The number of members at that time was 14,988; of preachers, 83.

The following table exhibits the present state of the Church. *Bishops*—William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

	Whites.	*Col.*	*Inds.*	*Total.*	*Tr. Prs.*
Pittsburg Conference,	23,989	175		24,164	98
Ohio Conference,	40,142	274	230	40,646	120
Missouri Conference,	4,754	451		5,205	28
Illinois Conference,	24,173	276		24,449	82
Kentucky Conference,	22,402	5,284		27,686	93
Tennessee Conference,	22,316	3,733	1,028	27,087	107
Holstein Conference,	19,160	2,362		21,522	57
Georgia Conference,	21,385	6,167		27,552	85
S. C. Conference,	20,513	19,144		39,657	67
Virginia Conference,	30,311	9,144		39,455	116
Baltimore Conference,	31,584	10,905		42,489	113
Philad. Conference,	38,986	8,549		47,535	143
N. York Conference,	38,870	418		39,288	188
N. England Conf.,	12,876	261		13,137	115
Maine Conference,	13,470	8		13,478	91
N. H. & Vt. Conference,	12,549	11		12,560	110
Oneida Conference,	27,709	111		27,820	107
Genesee Conference,	20,060	69		20,129	94
Mississippi Conference,	11,765	4,247	3,243	19,255	62
Total,	437,024	71,589	4,501	513,114	1,876
Total last year,				476,000	Sup'd 134
Increase this year, (without reckoning any increase in the Miss. Conference,)				37,114	2,010
				Last year,	1,900
				Increase this,	110

The New-York Christian Advocate and Journal is the principal organ of the Methodist Episcopal Church, and circulates 26,000 copies. The General Conference meets once in four years.

PRESBYTERIAN CHURCH.

The first Presbyterian church formed in the United States, was that which is now called the First Presbyterian Church in Philadelphia, at present under the care of the Rev. Albert Barnes. The first presbytery was formed in 1706. The first synod, that of Philadelphia, in 1716. The highest ecclesiastical court of this Church, the General Assembly, was formed in 1788. It has now under its care 20 synods; 104 presbyteries; 1,584 ordained ministers; 216 licentiate preachers; 215 candidates, in a course of preparation for the ministry; 2,253 churches; and 182,017 communicants. During the year ending April 1, 1831, according to the returns, 20,354 persons were received to the full communion of the Presbyterian Church; of whom 15,351 were added, on examination and profession of their faith. During the same period, 4,390 adult persons, and 12,198 infants were baptized, making 16,588 baptisms. The grand total of charitable collections, for all purposes, amounted to $101,802 16, less than the preceding year by $82,490 68. Of the sum received, $16,884 39 were for Theological Seminaries, $47,501 70 for Domestic and Foreign Missions, $33,317 14 for Education purposes, and *the remainder* for various objects.† The increase during the year, has been, in synods, 1; in presbyteries, 6; in churches, 95; in communicants, probably, about 15,000; making the total of communicants, 190,000.

The General Assembly meets, annually, in the city of Philadelphia, on the third Thursday in May, and is opened with a sermon from the Moderator of the preceding Assembly.

CALVINISTIC BAPTISTS.

This is the largest body of Baptists in the world. The oldest church is that called the First, in Providence, Rhode Island, which was formed in 1639. The first association was formed in Philadelphia, in 1707. They are organized into a General Convention, which meets triennially. The next meeting is to be held in New-York city, in April, 1832. According to the Philadelphia Baptist Tract Magazine of April, 1831, the number of associations is 264; of churches, 4,454; of ministers, (including 267 licentiates,) 3,033; of baptisms, during the year 1830, about 19,000; of members, 333,000.

EVANGELICAL LUTHERAN CHURCH.

This Church is confined almost exclusively to the German population of the country. The congregations, though found in more than half of the States, are principally in Pennsylvania, New-York, Ohio, Maryland, and North Carolina. The number of congregations is about 1000, and of pastors and licentiates, considerably more than 200. One pastor frequently officiates in several congregations. There are four Theological Seminaries connected with the Lutheran Church,—Gettysburg, Pa., Hartwick, N. Y., Columbus, Ohio, and one in South Carolina. About 50 young men are in the different stages of preparation for the ministry, at Gettysburg. The government of this Church is, in its essential features, congregational or independent. Each congregation has a Church council, consisting of elders and wardens (or deacons.) They are elected by the people. Every pastor is the bishop of his church. The parity of the clergy is strictly maintained. The connexion between a pastor and his flock is entirely voluntary. The Lutheran Church, in this country, has no connexion with the Lutherans of Germany, except that it maintains a friendly correspondence. The General Synod meets once in two years. The following was the state of the synods, as published in the Lutheran Observer, September 1, 1831.

	Bap.	*Confirm.*	*Comm.*
Synod of West Pennsylvania,	1,967	829	7,065
" South Carolina,	376	145	1,452
" North Carolina,	668	204	1,888
" New-York,	796	279	1,908
" Ohio,	2,293	668	8,815
" East Pennsylvania, 1829,	4,284	1,970	19,421
" Maryland and Virginia,	980	410	3,807
Totals,	11,364	4,505	44,356

DUTCH REFORMED CHURCH.

As reported in 1830, 159 ministers, of whom 130 are pastors, or stated supplies; 12 licentiates; 194 churches, of which 33 are vacant; 31 young men, in college and seminary, preparing for the ministry; 17,888 communicants; 23, 180 families; 125,000 souls. In the Reformed Dutch Church, there is one minister to 960 souls. The communicants are nearly one-fifth of the population.

GERMAN REFORMED CHURCH.

"Our Church," says the Rev. Professor Mayer, of York, Pa., "is spread over Pennsylvania and the adjoining States. The number of congregations is constantly increasing. Of our ministers very few have had an opportunity to receive a suitable education, either classical or theological. In some of our congregations, there is much serious piety; and in most of them, perhaps in all, some exists; but as a community, the Church is far from being in a good state; great darkness covers it; much of gross ungodliness prevails in it, disorganizing sectaries arise in it, or invade it; great exertions are made, and too often successfully made, to enlist its members on the side of those who oppose all religious institutions and efforts." Synods 3; pastors, 140; congregations, 600; communicants, 25,000; population, 250,000.

OTHER DENOMINATIONS.

Associate Presbyterians. In June, 1830, there were 9 presbyteries; 74 ministers; 144 congregations; 5000 families; 15,000 communicants; 100,000 population; 15 ministers without charge.

Cumberland Presbyterians. 60 ministers; 100 congregations; 8500 communicants; 120,000 population.

Unitarians. 160 societies; 150 ministers; 160,000 population.

Swedenborgians. 15 ministers; 14 licentiates; 28 societies; receivers of the doctrine in 120 towns; population 5000.

United Brethren. 30 ministers; 30 congregations; 2200 communicants; 7500 members.

Quakers or Friends. Probably 400 congregations, and 200,000 population.

Associate and other Methodists, 350 ministers; 35,000 communicants; 175,000 population.

Various sects of Baptists. 840 ministers; 1400 churches or congregations; 70,000 communicants.

Shakers. 45 ministers; 15 churches or congregations.

Universalists. 150 ministers; 300 churches or congregations.

Roman Catholics. 500,000 population.

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† The sums contributed through the medium of voluntary associations, are not here included, of course.

Microscopic.—A friend recently gave us a book that he procured in Europe, which presents as *fine* a specimen of the art of printing as can be found in the world. The little volume is from the well known press of Didot, at Paris, is about three inches in length, and an inch and a half in width. The types with which it is printed, are called *microscopic characters*, and the whole work, which is not half an inch in thickness, contains as many of Rouchefoucault's maxims, as would fill, in conspicuous characters, a volume of the size of one of those comprising Harper's Family Library. The name of the publisher, which occurs frequently at the bottom of a page, cannot be read, save through a magnifying glass; and yet the words and letters are perfect in their formation and arrangement. The tome is truly *unique*, and though a Lilliputian affair, is certainly a very great curiosity. Didot is said to have expressed his determination to publish the works of Horace in a volume so small that it might be enclosed in a square locket, or in a breastpin, without being perceived.

Philad. Gazette.

The Gigantic Book.—We translate the following paragraph from the Le Globe, of the 19th ult. "The largest book that ever went to press will appear next year in London. It will be entitled "The Pantheon of English Heroes." Every page will be 24 feet high by 12 broad, and the letters will be half a foot long. It has been necessary to construct a machine expressly for the fabrication of the paper. This gigantic work will be printed by means of a steam engine, and instead of black ink, gold varnish will be used. Only one hundred copies will be struck off intended as the ornaments of the principal English libraries,"—*London Lit. Gaz.*

Abyssinia.—The suggestions which were thrown out by us, some time since, with respect to the expediency of penetrating the heart of Africa, by an entrance at the north and east, have not received that attention, to which they seemed to us entitled. The Church of England has had, for years, a higher appreciation of the facilities for Missionary effort which are opened in that direction, and its laborers are pushing the enterprise to the greatest advantage. "When we look back," says the last Missionary Register, "through the period of the last three centuries, and survey in the Portuguese settlements, and Jesuit Missions sent out to Abyssinia, a series of events, marked chiefly by commercial cupidity, political ambition, and ecclesiastical tyranny,—when to this we add a retrospect of events, which, since rather more than half a century, have faintly connected the name of Abyssinia with England, and have gratified literary men with a knowledge of the sources of the Nile,—our hearts will be raised to incomparably nobler hopes, when we consider, that during the last two years, the British and Foreign Bible Society has become possessed of the entire Bible in the Abyssinian language,—that of this it has already printed the New Testament,—and that the Church Missionary Society has its laborers now actually in the midst of the Abyssinian Churches. What may we not expect for this eastern side of Africa, should it please the Head of the Church to revive His blessed work in those regions, and remember His ancient mercies on their behalf?"

Banner of the Church.

ACKNOWLEDGMENTS.

GENERAL P. E. S. S. UNION.

New-York, April 12, 1832.

The subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union,*" gratefully acknowledges the receipt of *Thirty Dollars*, contributed by the Ladies of St. Luke's Church, New-York, to constitute the Rector thereof, the Rev. William R. Whittingham, a Member for Life, to be appropriated for the benefit of the STEREOTYPE FUND of the Union.

Also, *Twenty Dollars*, contributed for *St. Stephen's Church*, Pittsfield, Mass., which has been passed to the credit of that Church, on the Books of the "Union," and to be returned in its publications, agreeably to the terms announced in the late Circular of the Executive Committee.

Also, *Five Dollars*, from Miss Mary I. Smith, of New Brunswick, as a donation to the Society.

Also, by the hands of Mr. J. W. Hunter, *Two Dollars*, to connect the Sunday School of St. John's Church, Brooklyn, L. I., with the "Union," as an Auxiliary.

Floyd Smith,
No. 12 Maiden-Lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 19th, from the following persons, viz:—

John J. Hollister, *remit.*—Horace Chace, *remit.*—H. E. Rochester, *remit.*—R. E. Pratt—Stimpson & Clapp—Rev. Wm. D. Cairnes—Latimer & Co.—Hotchkiss & Co.—Rev. U. M. Wheeler—Rev. Samuel Johnson—Venerable Archdeacon Wix.—J. De Lancy—J. Wilkinson—Samuel Russel—Rev. J. Chapman—J. F. Shores—C. Chase—S. Hawley—E. Peet—J. B. Moss.—Rev. Wm. Weber, *remit.*—E. L. Childs.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending April 19th, to the following persons, viz:—

Rev. J. H. Saunders, Louisburg, N. C., per Mr. Patterson—Rev. J. H. Hill, Smyrna, per John Mulligan, Esq., No. 10 Jones's Court, N. Y.—Rev. John Grigg, Athens, Greene County, N. Y., one box per Hudson Barge—Prayer Book & Tract Society, Richmond, care of Nichols and Wiley, one box, per schooner Planter—J. F. Shores, Portsmouth, N. H., one box per schooner Telegraph—Rev. Wm. D. Cairnes, Wilmington, N. C., one parcel, per schooner Senator—one paper parcel to William Faulkner, Norwich, Con. per steamboat Gen. Jackson—Oliver Steele, Albany, one box, per towboat Insurance.

EDUCATION.

The Spring Session of the Brooklyn Collegiate Institute for *Young Ladies* commences on the first of May. Board, Tuition, &c., $50 a quarter. The ornamental branches the usual extra charges.

April 18. 4w. I. & J. L. VAN DOREN.

SELECT ENGLISH AND CLASSICAL BOARDING SCHOOL.

By the Rev. Clarkson Dunn, Rector of Christ Church, Newton, Sussex Co., New-Jersey. Small boys preferred. Charges very moderate.

COLLEGIATE SCHOOL
No. 76 Varick-street.
Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - - $10 00
English Scholars, - - - - - - 6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - - 5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
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Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Dec. 10, 1831.

PRIVATE BOARDING SCHOOL,
POWELTON,
On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton. Wm. Price, Esq., Dr. J. Reynolds.

Rev. Mr. Lemmon, Fauquier county, Va.: J. Van Doran, Esq., Jefferson county, Va.; Rev. Mr. Johns, Cumberland, Md.; Dr. W. B. Tyler, Frederick City; Hon. T. H. Crawford, Chambersburg, Pa.; Hon. Ambrose Spencer. Albany; Rev. Dr. Proudfit, Salem, N. Y.; Rev. Mr. Whitehead, Hopewell, Dutchess county; Rev. Mr. Brown, Rev. Mr. M'Carrell, Newburgh.

Newburgh, Nov. 5th. 1831. cot. tf.

PARISH LIBRARY. VOL. XI.

The New-York Protestant Episcopal Press has just published

THE LIVES OF
Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker,
Mr. George Herbert, and Dr. Robert Sanderson.
BY ISAAC WALTON.
With a Life of the Author, by Thomas Zouch, M. A., and
Notes selected from those of Dr. Zouch.

CHAPMAN'S SERMONS.
JUST RECEIVED,—
Sermons upon the *Ministry, Worship, and Doctrine* of the Protestant Episcopal Church, and other Subjects.
For Sale at the Depository of the Press,
No. 46 Lumber-street.

EASTER-DAY.

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen.—*St. Luke* xxiv. 5, 6.

Oh, day of days! shall hearts set free
No "minstrel rapture" find for thee?
Thou art the sun of other days,
They shine by giving back thy rays:

Enthroned in thy sovereign sphere,
Thou shedd'st thy light on all the year:
Sundays by thee more glorious break,
An Easter-day in every week:

And week-days, following in their train,
The fulness of their blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy.

Then wake, my soul, to high desires,
And earlier light thine altar fires:
The World some hours is on her way,
Nor thinks on thee, thou blessed day;—

Or, if she think, it is in scorn:
The vernal light of Easter morn
To her dark gaze no brighter seems,
Than Reason's, or the Law's pale beams.

"Where is your Lord?" she scornful asks:
"Where is his hire? we know his tasks;
"Sons of a king ye boast to be;
"Let us your crowns and treasures see."

We in the words of Truth reply,
(An angel brought them from the sky,)
"Our crown, our treasure is not here,
"'T is stored above the highest sphere:

"Methinks your wisdom guides amiss,
"To seek on earth a Christian's bliss;
"We watch not now the lifeless stone;
"Our only Lord is risen and gone."

Yet even the lifeless stone is dear,
For thoughts of Him who late lay here;
And the base world, now Christ hath died,
Ennobled is and glorified.

No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay;—
The imprisoning stone is roll'd away:

'T is now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
"Come, see the place where Jesus lay:"

'T is now a fane, where Love can find
Christ every where embalm'd and shrined;
Aye gath'ring up memorials sweet,
Where'er she sets her duteous feet.

Oh! joy to Mary, first allow'd
When roused from weeping o'er his shroud,
By his own calm, soul-soothing tone,
Breathing her name, as still his own!

Joy to the faithful three renew'd,
As their glad errand they pursued!
Happy, who so Christ's word convey,
That he may meet them on their way!

So is it still: to holy tears,
In lonely hours, Christ risen appears:
In social hours, who Christ would see,
Must turn all tasks to charity.

Keble's *Christian Year.*

PRACTICAL.

HE ROSE FROM THE DEAD.

The consideration of our Lord's resurrection should *strengthen our faith and quicken our hope in* God; causing us firmly to believe his word, and confidently to rely on his promises, especially those which concern our future state: God having thereby, as by a most sensible proof, against all objections of our feeble reason, demonstrated himself able, as by a most sure pledge declared himself willing, to bestow on us a happy immortality, in gracious reward of our obedience. For seeing by so illustrious an instance God hath manifested that he is thoroughly reconcileable to sinners, that he bountifully rewardeth obedience, that death and hell are vincible, what reason can we have to distrust his fidelity, to doubt of his power, or to despair of his mercy? Surely, he that was so faithful in raising our Lord from the grave, so notably rewarding his obedience and patience, (in advancing him to supreme dignity and glory at his right hand,) will not fail also to confer on us (walking in the footsteps of his piety) the promised inheritance of everlasting life and bliss, the never-fading crown of righteousness and glory! Surely, by this noble experiment we are clearly informed, and should be fully persuaded, that nothing can destroy us, nothing can harm us, nothing can separate us from our God and our happiness; that no force, no fraud, no spite of men, or rage of hell, can finally prevail against us. What then reasonably can be dreadful or discouraging to us? What should be able to drive us into distrust or despair?

2. This point affordeth *matter of great joy, and an obligation thereto.* If the news of our Saviour's first birth were (as an angel called them) 'good tidings of great joy to all people,' how much more may the news concerning this second nativity of him be hugely gladsome? For in that birth he did but assume our flesh; in this he did advance it: then he began to sustain our infirmities; now he surmounted them. By his incarnation he became 'subject to death;' by his resurrection death was subdued to him: at that he entered into the field, and set on the bloody conflict with our foes; in this he returned a triumphant conqueror, having utterly vanquished and quelled them. The fury of the world, the malice of hell, the tyranny of sin, the empire of death, all of them combined to render us miserable, he did in his resurrection perfectly triumph over: and doth it not then become us to attend his glorious victories with our joyful gratulations? Is it not extremely comfortable to behold our gallant champion, (the only champion of our life and welfare,) after all the cruel blows which the infernal powers laid on him, after all the ghastly wounds which human madness did inflict, after he had passed through the scorching flames of divine wrath and justice, after he had felt the sorest pangs of death, perfectly recovered from all those distresses; standing upright, and trampling on the necks of his proud enemies? Are not most sprightful expressions of gratitude, are not most cheerful acclamations of praise due from us to the invincible 'Captain of our salvation?' Shall we not with great alacrity of mind contemplate the happy success of that mighty enterprise, wherein no less our welfare than his glory was concerned? Is it not a pleasure to consider ourselves so exempted from that fatal doom, to which all human race was sentenced; to see life and immortality so springing forth on us; to view ourselves, the children of dust and corruption, from hence in age and dignity so nigh equalled to the first-born sons of the creation?

It is said of the first disciples, that although they saw and felt our Lord risen, yet 'for joy they could not believe it:' so incredibly good was the news to them. Excess of love and delight choked, or rather suspended their faith. We cannot be such infidels from surprise; but let us be as faithful in our joy.

3. *Great consolation* surely it ought to breed in us, to consider that by this event our redemption is completed, and we become entirely capable of salvation; that in it a full discharge is exhibited from the guilt and from the punishment of all our sins, whereof we do truly repent; that God's justice appeareth satisfied, and his anger pacified; that his countenance shineth out clearly with favor and mercy toward us; that our condemnation is reversed, our ransom is accepted, our shackles are loosed, and our prison set open; so that with full liberty, security, and hope, we may walk forward in the paths of righteousness toward our better country, the region of eternal felicity. Further,

4. This consideration should be *a forcible engagement on us to obedience and a holy life.* Our Lord did by his resurrection gain a dominion over us, unto which if we do not submit, we shall be very injurious and wicked; unto which if we do not correspond by all humble observance, we shall be very ungrateful and undutiful. He was raised 'to bless us, in turning every one of us from our iniquities;' and no less unhappy than unworthy we shall be, if we defeat that gracious purpose. It is the condition of our obtaining the happy fruits and benefits of his resurrection, that we should ourselves rise with him 'unto righteousness and newness of life;' by not complying therewith, we shall render his resurrection unprofitable to us, becoming unworthy and incapable of any good advantage thereby. 'Awake,' saith the apostle, 'thou that sleepest, and arise from the dead, and Christ shall give thee life;' to awake from our spiritual slumber, to arise from dead works, are the terms on which Christ doth offer that eternal happy life: for as the pains and ignominies of his death will nowise avail those who are not 'conformable to his death,' in 'dying to sin' and 'mortifying their lusts;' so will not they be concerned in the joys and glories of his resurrection, who are not 'planted in the likeness thereof' by renovation of their minds and reformation of their lives. For as 'he died,' so he was also 'raised for us,' that we should not henceforth live to ourselves, but unto him who died and rose again for us. Our sins did slay him; it must be our repentance that reviveth him to us, our obedience that maketh him to live in our behalf. For Christ is not in effect risen to impenitent people: as they continue dead in trespasses and sins, as they lie buried in corruption of heart and life, so 'their condemnation abideth,' and death retaineth its entire power over them: they shall not καταντᾷν εἰς τὴν ἐξανάστασιν, 'attain unto that happy resurrection,' whereof our Lord's resurrection was the pledge and pattern. So did our Lord assure us in his preaching; 'He,' said our Lord, 'that believeth in the Son,' (that is, who with a sincere, strong, and lively faith, productive of due obedience, believeth in him,) 'hath everlasting life;' but ὁ ἀπειθῶν, 'he that disobeyeth,' (or with a practical infidelity disbelieveth) 'the Son, shall not see life, but the wrath of God abideth on him.' Whence we may well infer with St. Paul, 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh: for if we live after the flesh, we shall die; but if through the Spirit we do mortify the deeds of the body, we shall live;' that is, assuredly by obeying God's will we shall obtain, by disobedience we must forfeit, all the benefits of our Lord's resurrection.

5. Lastly, the contemplation of this point should *elevate our thoughts and affections unto heaven and heavenly things,* above the sordid pleasures, the fading glories, and the unstable possessions of this world. For 'Him we should follow whithersoever he goeth;' rising with him, not only from all sinful desires, but from all inferior concernments, soaring after him in the contemplation of our minds and affections of our heart; that 'although we are absent from the Lord in the body,' we may be 'present with him in spirit,' having our 'conversation in heaven,' and 'our heart there, where our treasure is.' For if our souls do still grovel on the earth, if they be closely affixed to worldly interests, deeply immersed in sensual delights, utterly 'enslaved to corruption, we do not partake of our Lord's resurrection, being quite severed from his living body, and continuing in vast distance from him. I shall therefore conclude by recommending that admonition of St. Paul; 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affections on things above, not on things on the earth: for you are dead, and your life is hid with Christ in God;' that 'when Christ, who is our life, shall appear, then ye may also appear with him in glory.' Amen.—*Barrow.*

DEVOTIONAL.

THE CHRISTIAN'S HOPE.

Oh fellow Christians, what a day will that be, when we who have been kept prisoners by sin, by sinners, by the grave, shall be fetched out by the Lord himself! It will not be such a coming as his first was, in poverty and contempt, to be spit upon and buffeted, and crucified again. He will not come, O careless world, to be slighted and neglected by you any more. Yet that coming wanted not its glory. If the heavenly host, for the celebration of his nativity, must "praise God,"[*] with what shoutings will angels and saints at that day proclaim glory to God, peace and good-will toward men? If a star must lead men from remote parts of the world "to come to worship a child in a manger,"[†] how will the glory of his next appearing constrain all the world to acknowledge his sovereignty? If "riding on an ass, he entered Jerusalem with hosannas,"[‡] with what peace and glory will he come toward the New Jerusalem? If, when he was in "the form of a servant,"[§] they cry out "What manner of man is this, that even the winds and the sea obey him?"[||] what will they say when they shall see him coming in his glory, and the heavens and the earth obey him? "Then shall all the tribes of the earth mourn."[¶] To think and speak of that day with horror, doth well beseem the impenitent sinner, but ill the believing saint. Shall the wicked behold him, and cry, "Yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off!" And shall not the saints, with inconceivable gladness, cry, Yonder is he whose blood redeemed us, whose spirit cleansed us, whose law did govern us, in whom we trusted, and he hath not deceived our trust; for whom we long waited, and now we see we have not waited in vain! O cursed corruption! that would have had us turn to the world, and present things, and say, "Why should we wait for the Lord any longer."[**] Now we see, "Blessed are all they that wait for him."[††] And now, Christians, should we not put up that petition heartily, "Thy kingdom come? The Spirit and the bride say, Come: And let him that heareth, and readeth, say Come." Our Lord himself says, "Surely I come quickly, Amen, even so come, Lord Jesus."[‡‡]

Another thing that leads to paradise, is that great work of Jesus Christ, in raising our bodies from the dust, and uniting them again unto the soul. A wonderful effect of infinite power and love! Yea, wonderful indeed, says unbelief, if it be true. What! shall all these scattered bones and dust become a man?—Let me with reverence plead for God, for that power whereby I hope to arise. What beareth the massy body of the earth? What limits the vast ocean of the waters? Whence is that constant ebbing and flowing of the tides? How many times bigger than all the earth is the sun, that glorious body of light! Is it not as easy to raise the dead, as to make heaven and earth, and all of nothing?—Look not on the dead bones, and dust, and difficulty, but at the promise. Contentedly commit these carcasses to a prison that shall not long contain them. Let us lie down in peace, and take our rest; it will not be an everlasting night, nor endless sleep. If unclothing be the thing thou fearest, it is that thou mayst have better clothing.[*] If to be turned out of doors be the thing thou fearest, remember, that when the "earthly house of this tabernacle is dissolved," thou hast "a building of God, a house not made with hands, eternal in the heavens.[†] Lay down cheerfully this lump of corruption; thou shalt undoubtedly receive it again in incorruption. Lay down freely this terrestrial, this natural body; thou shalt receive it again a celestial, a spiritual body. Though thou lay it down with great dishonor, thou shalt receive it in glory. Though thou art separated from it through weakness, it shall be raised again in mighty power. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."[‡] "The dead in Christ shall rise first. Then they who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."[§] Triumph now, O Christian, in these promises; thou shalt shortly triumph in their performance. "This is the day which the Lord will make, we shall rejoice and be glad in it."[||] The grave, that could not keep our Lord, cannot keep us. He arose for us, and by the same power, will cause us to arise. "For if we believe that Jesus died, and rose again, even so them also, who sleep in Jesus, will God bring with him."[¶] Let us never look at the grave, but let us see the resurrection beyond it. Yea, let us be steadfast, immoveable, always "abounding in the work of the Lord, forasmuch as we know our labor is not in vain in the Lord."[**]

Baxter.

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[*] Luke ii. 13, 14. [†] Matt. ii. 2. [‡] Matt. xxi. 5-9. [§] Philip. ii. 7. [||] Matt. viii. 27. [¶] Matt. xxiv. 30. [**] 2 Kings vi. 33. [††] Isa. xxx. 18. [‡‡] Rev. xxii. 17. 20.

[*] 2 Cor. v. 4. [†] 2 Cor. v. 1. [‡] 1 Cor xv. 42-44. 52. [§] 1 Thess. iv.16,17. [||] Psalm cxviii. 24. [¶] 1 Thess. iv. 14. [**] 1 Cor. xv. 58.

CHURCH DOCUMENTS.

From the Banner of the Church.

THE BISHOP OF NOVA SCOTIA'S PRIMARY CHARGE.

HIGH RESPONSIBILITY OF THE SACRED OFFICE.

In adverting, as I shall have occasion to advert, to the duties of your office, and to the manner in which they ought to be discharged, you will not suppose that I regard you as more in need than myself, of being excited to activity and zeal.—Such are our weaknesses and imperfections, that every one of us requires to be put in remembrance, even of the most important duties that can engage the hearts, although we know them, and may be established in the truth of them, that whatever gift we have received from God may be stirred up.

You have an admirable epitome of all that is required from you in that solemn office of the Church, by which, through God's assistance, you were set apart for the work of the ministry. That engaging service, and the portions of Scripture on which it is grounded, contain at once the fullest and the plainest instruction in the nature, and consequence, and obligation of the duties that are laid upon you; and the most prevailing encouragement to the faithful and zealous discharge of them. The high dignity, the weighty importance, the solemn responsibility of the ministerial office, are there most beautifully and most forcibly illustrated; and the necessity for deeply serious views of such an office, are most strongly impressed. The need of cultivating an unceasing spirit of devotion, and of spiritual affections and desires, is there emphatically enforced. The indispensable obligation to diligent study and complete knowledge of the Holy Scriptures, as the great treasury from whence every thing that is profitable for doctrine, for reproof, for correction, for instruction in righteousness, may be brought forth, is displayed and enforced with an eloquence that must reach the heart.

Conscious of the value of the instruction, which is so entirely within your reach, I have made it a custom to exhort all whom I ordain, never to lose sight of the ordination service; and to devote at least one day in the year, the anniversary of their own ordination, to the solemn review of its obligations, with holy meditation and fervent prayer. I would hope that all my brethren in the ministry are sensible of the importance of such review, and that they will consider the present occasion as especially inviting us to it. And here again let me repeat my wish to be identified with yourselves, and assure you that I have not ventured upon this recommendation to you, until I had first reviewed, with solemn seriousness, the obligations which were laid upon myself, when I received the authority by which you are now addressed.

IMPORTANCE OF CLERICAL EXAMPLE.

Personal holiness, and a godly example to others, are among the primary requisites in the character of the Christian minister. Where these are wanting, even the solemnity of our office, and the authority with which it invests us, however great in themselves, will seldom be regarded by others. Nor can we be surprised at this, although we must lament the disrespect that is thus improperly excited toward the commission we hold, which is not annulled, nor inherently weakened, by unworthiness in the officer who bears it. But the general proneness to this disrespect, however erroneous, should be used as an additional incentive to the acquisition of that soundness in the faith, that purity of heart, and that exemplary holiness, which ought, at all times, to distinguish the immediate servants of an unerring and infinitely pure and holy God. These can never be maintained if we cease to look up with humble confidence to the pattern of all righteousness; and we may assure ourselves, that unless such hope and confidence be continually cherished and upheld, the most diligent shepherd in our fold must encounter difficulties that will discourage his exertions, and diminish his usefulness. There are peculiarities in our situation which indispensably require the constant exercise of a most discreet and active zeal, with unceasing care to adorn our profession by the innocency of our lives. They require us to be well grounded ourselves, and to labor diligently that those also who are committed to our care should be firmly established in the faith, and in the sound principles of that apostolic branch of the Church of Christ, in which we have received our commission. They unite with other considerations of universal importance, in exhibiting the necessity likewise of guarding most scrupulously against those partial views of the Gospel and its doctrines, which lead to dangerous error, and for discouraging that proneness to departure from established truth, and to unrestrained diversity of opinion, which have been fruitful scources of party spirit, and eat, like a canker, into Christian love and unity.

IMPORTANCE OF RUBRICAL REGULARITY.

In the discharge of your public duties, nothing can be more desirable than an immediate sense of the importance of every thing you utter. This, indeed, must be deeply felt by yourselves, if you could wish it to be felt by those who hear you. Such feeling will encourage a love of propriety and consistency, even in matters apparently of lower consequence, as well as in those of higher moment. In a regularly constituted Church there should be an uniformity of practice in all things. If this were rightly considered, we should not have to complain of the numerous instances of disregard to the plain directions of the Rubric, which unhappily are very common, and perhaps to an extent, of which the persons themselves who disregard them, are unconscious. These may be thought unimportant, but it should be recollected that a neglect of any one authoritative direction naturally leads to carelessness and disregard of other injunctions—and these will surely extend from the minister to the congregation, who have their part to perform in the public service, and should be encouraged to a performance of it, by the uniform example, as well as advice of their spiritual teacher. It may be added that every duty of our office will always be better performed, as it may be more in unison with the letter as well as the spirit of the Church's directions. It will not, therefore, be too much to hope that every clergyman will frequently review all these directions for his guidance in the daily service, and in the other offices of the Church.

THE DOCTRINES OF THE CHURCH.

The fall of man from original purity and righteousness, with all the awful consequences of that most appalling event; the total insufficiency of our own efforts for recovery; the consequent necessity for reconciliation with God by virtue of such atonement, as none other than a Divine Redeemer could effect; the fact of that stupendous atonement procuring pardon for sin, and the acceptance of the sinner; the necessity for the guidance and assistance of the Holy Spirit, leading by divine grace to vital faith, and so producing real penitence of heart, and full amendment of life, and all the blessed fruits of godliness; aiding our infirmities; comforting and supporting us under the many trials of our earthly conflict, and preparing us for eternal rest and happiness, by sanctification of the whole heart and affections; are subjects that may well engage our thoughts and prompt our exertions, for they might exhaust the eloquence of angels. These things, therefore, brethren, teach and exhort; and in teaching them, gladly avail yourselves of the powerful assistance of the Church, who in her appointed services, impressively reminds us of all the leading facts and doctrines of the Gospel.

PASTORAL VISITATION.

On the subject of pastoral visiting, it can be hardly necessary to say much to some of those whom I now especially address. Their experience must have supplied abundant evidence of its absolute necessity to the Clergyman, who has a just sense of his responsibility, and a desire to possess the warm affection of his people, that he may be instrumental to their happiness in time and in eternity. His intercourse with every individual under his charge should be constant, intimate, and affectionate. His approach to every dwelling in his parish should lighten up the countenances of those who are within it, as when they receive their most welcome guest. Young and old, of every rank and degree, should feel that they have an interest in his visits, which should always be made engaging and instructive to all of them. They will soon discover whatever real concern he feels in their welfare, and he will be received as the friend, the counsellor, and the parental guide. Whether his lot be cast in the most retired settlement in the forest, or in the most crowded town, this duty is equally incumbent upon him, and its value will be alike realized in every situation. The familiar acquaintance it will obtain for him, with the temporal and spiritual condition of every one intrusted to his care, will increase the means of his usefulness to an extent that cannot easily be measured, and enable him to minister most effectually to every want.

But great as is the benefit which the faithful shepherd is thus enabled to confer upon the individuals of his flock, let it not be thought that the advantages of the visit belong solely to the persons who receive it. Nothing, perhaps, is more beneficial and instructive to the visiter himself. Here fruitful topics are suggested to him for his public as well as his private counsel and admonition. Here he learns the maladies to which the spiritual physician is to apply the heavenly healing with equal comfort to himself and to his patient.

Has he, from the infirmities of his nature, hours of dejection, and, perhaps an inclination to discontent and repining? Let him repair to the abode of real suffering and distress, and his heart will be moved to contrition for his own unthankfulness. While he endeavors to administer consolation to the sufferer, he will have his gratitude awakened for the manifold blessings which are dispensed to himself. Is he disturbed by any of the trifling cares and disappointments, which, if indulged, are sure to ruffle the calm that ought to be prevalent in the Christian mind, and especially in the mind of the Christian Minister? Let him hasten to the bed of the sick, or the dying: and while he points to the only scource of support and solace, and labors to fill the sick man's heart with Christian faith, and patience, and hope, and joy, this passing world's disquietudes will appear at once in all their proper insignificance; and with his heart recalled to better things, he will return from this improving scene composed and rejoicing. Let the Christian Pastor make the necessary duty of affectionately visiting his flock his constant business, and he will soon find it equally full of profit and delight to them and to himself.

MISSIONARY ENCOURAGEMENTS.

Fear not then, beloved Missionaries, to be worn out in the service so of gracious a Master as we acknowledge. Go on, rejoicing amid its severest labors, that you have been thought worthy of such toil for the Gospel. Offer up your strength, your health, your life itself, if such should be the will of God, and count the offering as your richest gain *Let every one of us, Bishop and Priest alike, be a Missionary* in the fullest meaning of the name, and humbly rejoicing in our character and office, let us thank God, and take courage.

Great is the want which all of us know and deeply lament, of more laborers, more Missionary laborers in this portion of the Christian vineyard. May the hands of those who would gladly supply all our necessities, be strengthened by largely increased assistance. May the Spirit of the Lord animate all who shall contribute to so noble a purpose, and all who shall be engaged as laborers in this great work. May He be our protector in every peril; cheer all our exertions; enable us by his strength to fulfil all his blessed purposes; and whether, in his infinite wisdom, he may see fit to lengthen or abridge the period of our employment here, may He, of his infinite mercy, and for the sake of the only and ever blessed Mediator, vouchsafe to receive ourselves and all committed to our care, to his glorious presence, in his everlasting kingdom, where, with angels and archangels, and all the host of heaven, we may be permitted to join in praise and thanksgiving to Father, Son, and Holy Ghost, three persons in one undivided and adorable Godhead, blessed for ever. Amen.

It is a remark of Philo, the learned Alexandrian Jew, that as man consists of spirit and of sense, with regard to each of these two constituent principles there may be a several kind of that conceit which thinks it can dispense with God—the one the idolatry of self-satisfied sensuality; the other the idolatry of reason left to itself, and resting in itself.

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